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THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

OCTOBER, 1914

The Dusk of the Old Theology: The Dawn of the New. JULIAN K. SMYTH 481

The Word of God as "Symbol" or "Reality." CHARLES W. HARVEY 494

Should the Church Make More Use of Swedenborg's Scientific Teachings? GEORGE H. QUERMANN 510

Church Publicity. PAUL SPERRY 524

The Larger Charity. HORATIO W. DRESSER 535

James Glen: New-Church Pioneer and Hermit. II. CHARLES HIGHAM 548

Creation and Eden. (The Word as a Whole: Second Series, I.) JOHN WHITEHEAD 561

A Notable French Work on Swedenborg. [A Review of Charles Byse's "Swedenborg."] FRANK SEWALL 573

Editorial Department: 591

The Great War of Europe; The Significance of Collecting Opinions about Swedenborg.

Biblical and Doctrinal Studies: 610

Evening and Morning; The Distinctive Effect of the Sacraments; Thomas Didymus.

Current Literature: 624

Swedenborg's "The Five Senses"; Odhner's "Correspondences of Egypt"; Skirmishes in the Ether (Carr's "Matter and Some of Its Dimensions"); Lowry's "Teaching Sex Hygiene in the Public Schools"; Knudson's "Beacon Lights of Prophecy."

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The REVIEW is seeking to set forth these principles, which are represented in the closing chapters of the Word by the symbolic New Jerusalem, descending from God out of heaven to a new earth (Rev. xxi, 1, 2). It is endeavoring to show their application not only to the organized New Church but also to the world in this period of transition and upheaval that is ushering in a "new era" of thought and life. In this effort it has been supported by able writers both in this country and abroad; and with such success as to call forth warm commendations.

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THE
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THE DUSK OF THE OLD THEOLOGY: THE DAWN OF THE NEW. *

THE purpose of this address is to offer an interpretation of the transition now going on in religion. Merely to note or to emphasize that there is such a transition is not especially helpful or illuminating. Why should there be such a transition at all? Why should there be this upheaval in men's religious beliefs? It is easy enough to enumerate these changes—easy enough to speculate about them; to write books, and magazine articles emphasizing and portraying them. Is there some way of dealing with the matter that is not merely descriptive or problematical? The unrest, the radical departures, the tumult—these are things experienced within the churches supposed to incorporate the religion of Jesus Christ. Is this upheaval anything that we had a right to expect; or is it so unforeseen and unpredicted as to fill us with consternation and set us to wondering as to whether the Christian religion is really in danger of breaking up?

This is not an academic question. It is not an instance in which faith is battling against unbelief. This is an issue that involves Christians themselves. For that reason, it is

* An address delivered at the Second Annual Session of the New England Summer School, Portland, Maine, August 25th, 1914.

just to call in the Scriptures and see if they have any light to throw on the subject. Can they interpret the times?

Without further introduction, I ask you to consider the significance of the few words in which John the apostle introduces the closing vision of the Holy City in the Book of Revelation, saying:

"The first heaven and the first earth are passed away."

A bold, a startling figure! Stupendous symbol! This apostle of love, persecuted for Jesus' sake, alone on the Isle of Patmos, withdrawn "in the spirit," his inner senses astir, hearing mighty voices, seeing mighty objects, which, it is declared, are signs and prophecies of things which must come to pass; this man of God, awed, mystified, passing from one strange representation to another, reaches the climax of his supernatural experience. The closing vision—the vision which still haunts our world—unfolds upon his spiritual senses, all tense and expectant.

"I saw [he exclaims] a new heaven and a new earth; for the first heaven and the first earth are passed away, and the sea is no more."

A new creation! A new universe! Gone, this old familiar earth with its seemingly immovable mountains and its mighty oceans! Gone, too, the very heavens above! A vanished universe! a new creation! and, crowning all, a "New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband"!

This Book of Revelation, remember, states distinctly at the beginning, that these things are "signs." That is, they signify, they represent, they symbolize. We turn them into "delirious nonsense" if we take them literally.

It is obvious also that the Church is the great theme of this Book; the Church of Christ; the primitive, nascent church, called into being by the life of its Founder, throbbing with His spirit, but exposed to persecution, and, what will prove more serious and disastrous, capable of being seduced by the love of dominion through worldly success, and of having its faith injured and its spiritual intelligence debased by the introduction of gross falsities of

belief. The "heaven" of the Church is its spiritual side; the soul of it, its formative spirit of truth and love. The "earth" is the Church's expression of this in outward organization, in ceremonies, institutions, and the like. The very magnitude of the figures employed bespeaks the importance of the subject which is being thus set before men. The Scriptures, for Divine reasons of their own, represent the church of any given dispensation as the paramount issue. Whether it succeed or whether it fail, whether it stand true or whether it become faithless, the spiritual fortunes of the people and of the times are bound up in it. Is its heaven of spiritual life brightening and expanding? Is its earth of external organization and worship bringing forth the fruits of righteousness? When, to the people of the Old Testament, God would portray the spiritual end which was coming because of the spirit of narrowness and unrighteousness and externalism which prevailed, and the puerile interpretations and traditions which were making the Word of God of none effect,—when, I say, He would make known the approaching end of all this, how does He do it? Long before the time came He caused these words of judgment to be written by the hand of one of His prophets: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment" (Isaiah li, 6). Some may have thought that they were being Divinely threatened with the destruction of the visible universe, as if God were in a pet because of their perversity, and were determined to bring the whole disappointing thing to an end. The judgment words are not crudely literal like that. See how expressive they are. The heavens are being shaken; their light is failing; they are being rolled up as a scroll like a tale that is told; the stars are falling; the moon is being confounded, the sun is grown ashamed; for the earth, reeling to and fro like a drunkard, is being shoved out of its place! *

* Isaiah xiii: 13; xxiv: 20, 23; xxxiv: 4; Jeremiah iv: 23, 28; Joel iii: 16, etc.

Yet in the midst of all these threatened disasters the promise is made:

"Behold, I create new heavens and a new earth" (Isaiah li, 6; lxv, 17).

Remember, this is an Old Testament prophecy, addressed to the Jews; and any one should be able to see that the end of that dispensation—that is, its religious prestige and power—is being predicted, and the establishment of a new church, the Christian Church, is being forecasted. And then to think that precisely the same prophecy is made of that first Christian Church! It, too, is going to lose *its* prestige and *its* power. *Its* "heaven" and *its* "earth" will pass away. The passing away of the first Christian Church! so pure in its devotion; so touchingly simple in its faith! the most beautiful, the most influential brotherhood that ever flourished on the earth! Scorned, persecuted; yet how sure was its heaven, how sufficient was its little earth! "And the first heaven and the first earth are passed away." The most startling thing about the times in which we live is that "the first heaven and the first earth are passed away." *The first Christian Church has reached its end.*

And yet with churches all around us, trying might and main to kindle faith and inspire Christian love, doing good works in the name of Jesus our Lord, is this the thing to say? When, however, a crisis comes, it is well to know it. A crisis in the Christian world has certainly come. There is hardly a minister but feels it. The laymen feel it just as truly. If any think that by this is meant that the religion of Jesus Christ is come to an end, or will come to an end, or that everything is going wrong, and that the promise of the coming of the Kingdom of God among men is a delusion, they greatly err. Thank God that He has made it known that "a new heaven and a new earth" are forming; but the first heaven and the first earth are passed away.

For what are the conditions? The complaint goes up from nearly every quarter that the churches have lost their power. The masses, it is said, are not reached. They have lost faith in the church. The Christian pulpit, it is said

over and over again, has lost its prestige. It no longer speaks with the power of a great conviction. "The trite criticism," exclaims an earnest man, "that while Peter converted three thousand men with one sermon, it now takes, according to the painful figures of the denominational yearbooks, almost three thousand sermons to convert one man, is hurled at preachers who are already humiliated by their apparent lack of effectiveness." * The churches in self-defense sometimes declare that the blame is to be laid to "the hard and uncircumcised heart" of our twentieth century civilization; that the age is material in its aims; that it lacks high aspirations, and is ungodly in the extreme; that it is "full of pleasure seekers and social agitators who, in their different ways, have done much to draw away the attention of thousands of people from the Christian Church." (p. 19.)

The more thoughtful recognize that the churches in Protestantism have lost their teaching power. They stand before the world today without any generally accepted theology. Where some declare that men are tired of theology and wish for none of it, others see that the Church, as a teacher of spiritual truth, has no clearly defined doctrine to impart.

> For a hundred years we have been breaking up creeds rather than making them. . . . The Protestant faith is losing mastery over the controlling forces of modern life. . . . It has lost the old authority of the church. It has lost it in its own families. . . . It has lost it in the state. . . . I am not speaking of the causes for this; I am facing the facts. What do they mean? What is the significance of the failure of the Protestant ages but this—the new age is coming? "I see," said the last Bampton lecturer in the pulpit of St. Mary's, at Oxford,—"I see the signs of a new religious order, the greatest that the world has ever known, drawn from all the nations and all classes, and, what seems stranger yet, from all the churches." (Dr. Newman Smyth in a Christmas sermon.)

* Charles R. Brown's "The Social Message of the Modern Pulpit," p. 12.

What did he mean? Is this an unconscious echo of the great apostle's words: "I saw a new heaven and a new earth"?

I hope I am not preaching a doctrine that seems disquieting. Because the Lord Himself made it known through His faithful servant, that the first heaven and the first earth of the Christian Church would pass away, we ought not to be thrown into a panic when the crisis comes. "Where [exclaims a writer of power]—where is the Christian Church today?" That is a bold question to raise; but it is justified by present conditions. Dr. McConnell, in his book entitled "Christ," points out that there have been three expressions of the Christian Church.

1. The Oriental or Greek Church. Its object has been "to conserve and hand down through the ages certain formularies which express what they conceive to be finalities of truth." The result has been "intellectual stagnation and moral impotence." In its great Russian Empire "it stands remote from the rest of the Christian world, understanding it little, and little affected by it."

2. The second expression of the Christian Church has been the Church of Rome. "Its organizing principle is dominion. Its cardinal claim is authority. Its cardinal virtue is obedience. Its claim is in no way disguised or mitigated. It asserts itself as the true and only church of Christ on earth. Its Pope is God's viceregent and is infallible. Within it there is safety; outside there is no safety. Because God has ordained it so, it has authority over every region of human life and action, its only limit being its own judgment not to enter upon any given area."

3. The third expression of the Christian Church is that loosely constructed body which we call Protestantism. In so far as it is organized, it dates from the revolt against the Roman claim to domination in the sixteenth century. It has stood for individual freedom and personal righteousness. But as an ecclesiastical force it has lost much of its original energy. "Its course," it has been well observed, "reminds one of a mighty shell fired by an enor-

mous charge. While it held together its momentum was terrific; but as it broke into fragments each fragment possessed less energy. When these in succession subdivided, their potential energy became still feebler. The explosive power which impelled it originally was the sense of individual liberty—liberty of conscience, liberty of thought, liberty of action." And yet Liberty is a dangerous spirit to raise unless controlled by Truth. And here the various parts of Protestantism hesitate and fumble. In the words of one of its leaders:

> A century ago each had a confession, or a system of truth which satisfied it. It had a message, which, whether true or faulty, it could deliver when challenged. But now the very spirit of intellectual freedom which was invoked has examined these doctrinal structures, and in the name of Truth has condemned them.

Even the Bible has lost its authority, and some of its fundamental teachings, such as the Divine incarnation of Jesus Christ and the unique character of His Divinity, are being not only challenged but openly discarded. As a result Protestantism today is uncertain and hesitating in its message; its rivalries and consequent wastefulness tend to render it feeble; "it has lost the controlling position it once held in schools, colleges, and universities; the laboring classes have largely drifted beyond the sound of its voice; the middle classes are less and less keeping holy its Sabbath day."

Meanwhile in the midst of all this uncertainty and unrest, the minds of Christians turn back with "a sort of helpless yearning" toward the Primitive Christian Church. Exclaims a writer:

> It possessed a secret of power which has in some way fallen out of sight. . . . It spread with such amazing rapidity, exhibited such a unique life, was so sure of itself, moved toward its purpose with such an inexplicable courage, arrested and held the attention of the encompassing world in such a way, as to compel the conviction that it knew something which we do not know, and wielded a power which we have lost.

And yet the secret is very simple. The first Christian Church was a living organism. It was a spiritual brotherhood. It fulfilled Christ's own words about it: "One is your Master even Christ, and all ye are brethren." It has been correctly described as "a little group of men and women, each one of whom felt the thrill of a new life." Recall some of their expressions: They were "alive in Christ." They had been made "new creatures"; old things had passed away and all things had become new for them. "This new spiritual kinship constituted for them a relationship far closer than friendship or even blood. So completely did it take possession of them that for a time they had all things in common. They met together in affectionate family groups for the breaking of bread. Such rites as they had were simple and natural. Their aim was to spread a new kind of life rather than to organize and expand an institution." The rise and spread of this brotherhood forms one of the most touching and thrilling chapters in human history. Its success was the most wonderful thing in the world.

And now it is gone! The first heaven and first earth of the Christian Church are passed away. There is nothing that answers to it. Only the memory of those first hundred years is left. For nearly two centuries afterwards but little is known about it. Then it suddenly bursts into view, but in an utterly different form. As another has well said: The spiritual brotherhood has become a religious empire. "The upper room where the family group had broken bread together has become the gorgeous basilica; the elder has become the pontiff; instead of little companies bound together in affection, we find the great congregations strangers to one another; instead of 'disciples of Christ' the people of the empire from Constantine down are 'members of the Church.'" It conquered the world; but from that point on, slowly and in ways little suspected the world began to conquer the church. John's vision is come true: "the first heaven and the first earth are passed away."

This is the crisis which confronts us. A crisis, not a panic. For the vision is a double one. "Behold, a new heaven and a new earth!" And this new heaven and new earth of the coming Church of Christ, from all that are said of them in God's Word, are to be even more wonderful and far more enduring than the first. "The new heaven" is the new spirit of truth and love which must possess the new Christian Church that is arising; the new experience of the Divine Presence from which it must live. "The new earth" is the outward form which all this must take in the world—its worship, its fellowship, its organized work among men. For the New Religion is not to be a mere sentiment or abstract idea. It must live a visible, well-constituted, industrious, fruitful life. But outwardly, as well as inwardly, the new Christian Church, whenever or wherever its really exists, must give evidence that it really is new—not novel, necessarily, nor eccentric, nor revolutionary—but new, fresh, strong in its faith and in its spirit.

Comes there such a time, and such a Church? A little more than one hundred and fifty years ago, when Emanuel Swedenborg, an illumined servant of the Lord, declared that the first Christian Church had come to its end, and that a new religious dispensation was being inaugurated, theologians branded the statement as a hateful heresy. Today how is it? Rising everywhere like the tide is an unformulated conviction that there is to be a fresh witnessing of the power of Christ, and that all this "widespread sense of need of a fresh and [more spiritual] re-interpretation of His religion" is not mere restlessness nor radicalism but is a desire of the soul which God will answer. "The great moment" is come upon the world once more; a time of spiritual renewals, and of larger gifts which could not be conferred before.

For what means this vision of the Holy City which immediately follows the seer's announcement of the new heaven and the new earth? Of the Jerusalem of the Jewish dispensation the words were written: "Jerusalem shall be

called A CITY OF TRUTH." Is it thus that we may think of the "*New* Jerusalem" as it is seen descending from God out of heaven? Can that be the meaning of those great foundation stones, and of those jewelled walls great and high? Can it be that those twelve gates, three on every quarter, "every several gate of one pearl"—can it be that they symbolize some one great truth which shall be introductory to this new revelation of Christian doctrine—*the truth of Jesus Christ as the Saviour of the world?* Can it be that to emphasize how complete, how substantial, yes, how colossal this new body of spiritual truth is to be, the city is represented as not only vast but with length, and breadth, and height equal? Can it be that to emphasize the fact that this is to be no discovery or contrivance on man's part, no further attempts in the making of creeds, but a REVELATION, that the great city is represented as coming down from God out of heaven?

I put the matter interrogatively, not because I am in any doubt as to the answer, but lest I should seem to dogmatize. *The hardest thing for the world to believe today is that God has made or can make such a revelation.* It feels the need of new truth. It is searching the Scriptures, it is putting forth new views in a tentative way; but the thought that God has revealed or will reveal new truth for a new Christian Church now forming—that is something which does not as yet enter into its hopes or its efforts. In its present mood it repels the very suggestion of it.

And yet the time is come when the question may well be pressed: Would not this be the very thing which so many earnest minds are feeling the need of? Do you remember how Prof. Harnack addressed the Prussian clergy a few years ago in describing the religious situation in Germany? He said:

> Never before were so many men filled with such longing as today for firm and consistent convictions. Men are ready today to give anything for a conviction that is a real conviction—for a belief that really is believed in. The demand is for a faith in

which there is real faith; men require convictions as to the meaning of life.

I came across this passage of an English author who is widely read:

> Men long for a basis of life which shall be as credible to the intellect as it is inspiring to the soul. They want a religion into which their whole manhood can go. And this is what at present they have failed to find. The Church, they say, feeds the heart at the expense of the brain. . . . The disaster that has happened to it is that people have come to repeat its creed in a quite different sense from that in which they repeat the creed of electricity or mechanics. This last is actual belief, a belief by which they run trains or build bridges. The other is, in part at least, make-believe. . . . The Church offers peace at the expense of truth. And this at a time when the world, by its training in science, is beginning to appreciate truth as never before, as among the highest of all possible goods, as the first essential of the soul's prosperity. (Brierley, "Our City of God," pp. 106 *et seq.*)

These quotations are from church sources. Have we any right to suppose that the *secular* world cares anything about a lack of spiritual conviction? Does it ever enter the mind of the financial world, for instance, to question whether the decline of faith could have the slightest interest or significance to it? Let me quote these words from an editorial in a well-known New York financial journal. The writer is wise enough to see and to say that if there has been a decline in religious faith, *especially faith in the future life,* that fact "alters the basic conditions of civilization," it "changes the standards and affects the value of things," it "becomes a factor in the markets," and "concerns the immediate interests of those who never had such a faith almost as much as it does the lives of those who have had the faith and lost it." And then it speaks out as follows:

> The question, therefore, of practical, immediate, and tremendous importance to Wall Street quite as much as to any other part of the world, is, has there been a decline in the faith in a future life, and if so, to what extent is this responsible for the special phenomena of our time—the eager pursuit of sudden

wealth, the shameless luxury and display, the gross and corrupting extravagance, the misuse of swollen fortunes, the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagogy, the appeals to bitter class hatred?

And this is the conclusion:

The supreme need of the hour is not elastic currency or sounder banking, or better protection against panics, or bigger navies, or more equitable tariffs, but a revival of faith, a return to a morality which recognizes a basis in religion and the establishment of a workable and working theory of life that views man as something more than a mere lump of matter. (*Wall Street Journal,* quoted in *Literary Digest,* February 2, 1907.)

"A revival of faith." And the call for it coming from one of the money centers of the world! Who shall say that the vision of the Holy City seen descending from God out of heaven is not one that the world in every department of it needs, and to which many, as God's Word is true, shall yet respond? We speak of the teachings of the New Church as "the heavenly doctrines of the New Jerusalem." We dare to associate them with this vision of the great city seen descending to the world. Those who have devoted their lives to the study of them feel that it is not exaggerating their importance on the one hand, nor belittling the God-given symbol on the other. They are as impressed by the vastness, the completeness, the spirituality of the one as of the other. Rise up and try to measure this city of truth; search these, as Henry James once called them, "artless books, teeming with the grandest, the most humane and generous truth", yet heralded "so unostentatiously," patronized so little, left so for their success "to their own sheer unadorned majesty"—try, I say, to measure this revelation, as, in John's vision of the city an angel went forth with golden reed in his hand, and see how far your mind, your will, aye, your soul will have to go before you have run off those twelve thousand furlongs in length, in breadth, in height! They form the most colossal, and yet closely compacted theology to be found anywhere today.

They are never doubtful. True or false the teachings put forth are definite, clean-cut and boldly affirmative. They are not rationalistic in the sense of undermining faith in the fundamental teachings of the Bible. The Scriptures are not only affirmed to be the very Word of God, holy in their letter and in their spirit, but the secret of their holiness and power is revealed by a disclosure of their internal meaning. Above all, the Lord Jesus Christ in His Divine and Glorified Humanity is recognized and worshipped as God-manifest, Who redeemed the world from spiritual bondage, and Who is the one Infinite Source of all wisdom and of that power over evil which alone can save us from our sins. Even when He was incarnated and "dwelt among men, full of grace and truth," it was all too true that "He was in the world and the world knew Him not." Is it altogether strange, that in giving to the world a new revelation of His truth, the world should, for a time, be heedless of all the spiritual help and comfort it has to offer?

It is not for us, who believe these things, to strive and cry. A new day is dawning:—every one can feel that. A new heaven and a new earth are being created;—not by us, but by Him whose Infinite Love and Wisdom are ceaselessly at work for man's highest good. Let us arise and do our part. And for the rest is it not written: "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord will be thine everlasting light, and the days of thy mourning shall be ended. . . A little one shall become a thousand, and a small one a great nation: I, the Lord, will hasten it in its time."

JULIAN K. SMYTH.

THE WORD OF GOD AS "SYMBOL" OR "REALITY"; OR,

Is the Sermon to Be the Literary Exploitation of a Rhetorical Figure, or a Direction and Control of Conduct?*

As explained by the sub-title, this paper, requested of the writer, is to consider one of the most important functions of the ministry, perhaps the most important, namely, that of our preaching. The Church has defined this in more than one place in her teachings. We are to "teach truths and through them lead to the good of life" (Arcana Cœlestia, n. 10794); or again, we are to "teach the people and lead through truths to the 'good of life,'" *i. e.* to the good things which people can do, using their best, God-given powers. Arcana Cœlestia, n. 10798.)

As to the title: to regard the Word as "reality" would seem to mean, to regard it as a Divine discussion of real conditions or experiences in human life. Granted that it is in parable form, the parable must be looked upon as picturing these conditions and experiences and so discussing them as to encourage the good and warn against the bad. On the other hand, to regard the Word as "symbol" would seem to mean, that we take the conditions of human life, and abstract, or generalize them into terms, such as good, truth, the different loves, of the Lord, the neighbor, self, the world; thoughts, good and bad, etc.;—and then regard the parable language of the Word as being intended by the Lord to be used to compare, classify, and describe these abstractions. The fact that the terms are true, given us by what we regard as Revelation, does not make them

*Paper read before the Council of Ministers of the General Convention, at Cincinnati, May 20, 1914.

any less abstract, it only makes our abstractions true abstractions.

Accepting these definitions really answers our questions. We all should, I suppose, agree that the Word must be regarded by ministers as reality, not as symbol. The question really asked then becomes, Are we New-Church preachers in the habit of preaching the Word as symbol or as reality? If as symbol, and thus wrongly, what can we do to make our preaching more real? This general question raises many subordinate ones, of which two may be selected as of special interest. Our great system of true abstractions is an integral part of our equipment as New-Church ministers. How then can we use it and yet keep our preaching real; how can we keep the preaching from becoming abstract, or, as the sub-title phrases it, figurative or rhetorical? Again, Old-Church preachers have no such system. The best of them join us in believing that much of the Word describes real human conditions. These conditions are as open to their observation as to ours. When they can fit the Word to these conditions then, have they not an advantage over us in directness, in not having to concern themselves with any system of abstractions?

In attempting to consider the subject in a specific and not in a mere general way, I have selected, almost at random, a few recently published New-Church sermons and one or two from the Old Church to apply to them the test which we have called Symbol or Reality.

Here is one from the text, Mark iv, 26-29: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; etc." After a general discussion of the context of the parable and its picture of farming, occupying about one-seventh of the sermon, we come to the following:

> So is it with spiritual husbandry, or with the processes whereby the human soul is reared for heaven. The work is the Lord's; but it can never be effective unless man works with Him. In the

field or garden of man's mind seed must be sown, precious grains of Divine truth must find lodgment, if he is to bring forth a heavenly harvest. The sowing is not done without his knowledge. . . . The truth that comes within his reach he must learn; and this he cannot do without an effort.

Is this symbol or reality? Suppose yourself listening to the sermon. What does the phrase "precious grains of Divine truth" mean to you? Can you instance such a grain from your own experience? There is no question of the source of the phrase. It comes direct from what we have called our great system of abstractions. But can you give an instance, from any of your every-day experiences, and the fact from which it is abstracted? Perhaps it might mean that the Lord took care of you during your recent sickness, the "precious grain" then being the truth, actually experienced, that this was the Lord's care of you. More likely it is intended to refer to some actual quotation in the Holy Word, for instance, "Thou shalt not bear false witness," which may have come into your mind at some moment when you were just about to lie. Then, this undoubtedly most "precious grain" found "lodgment" indeed in your mind, and brought forth as a "heavenly harvest" the true word you then uttered in place of the false you first intended. Here then is an instance of a symbol which you might have translated into fact had you been thoroughly awake, active minded, and intent on doing so. But should this be left to you there in the pew? Had you time to do it, and yet keep up with the preacher's further thought? Surely not. We should not put such demands upon an audience, even the most highly skilled in rapid interpretation of terms into facts. It seems to me a fair instance of sermonizing up above the fact, in a region of abstraction from which it is almost impossible for even the most active lay mind to bring the teaching down into reality.

As a matter of fact, this author himself finds the difficulty of continuing his interpretation strictly through the system-term that the "seed" to be grown is indeed "a grain of truth." He feels the need of something more concrete,

and soon deserts his specific interpretation for a general one, not from our system at all but from his general Christian consciousness. The seed to be developed by the processes described in the text becomes henceforward not a truth, but a human soul or character; with its truth and good, love, thought, and deed all complete. To quote further:

> The Lord's Providence is ever watching over, not his truth, but him. He is under the ceaseless guardianship of angels who protect him from unsuspected harms and dangers. The angels' *secret* care of us is instanced. Whether we wake or sleep the case is the same. The seed springeth and groweth up we know not how. . . . Through whatever experiences we are passing the Lord has primary regard to our higher needs. In passive and active states denoted by sleeping and rising He is equally present. Amid doubts and misgivings, signified by night, or in the clear shining of eternal truth, signified by day, he is looking to our heavenly happiness. We know not how the germs of genuine life are nurtured, . . . and so, to quote again the words of our text (and the text is again quoted).

Here is our same difficulty again. Give an instance of "the clear shining of eternal truth." When has it happened to you, and how? It is surely abstract, it gives no time to "realize" the term.

Contrast this with a sermon from Micah v, 2: "Out of thee shall come he that is to be ruler in Israel." The subject is introduced almost immediately:

> If but two people were living together in the world there could be no concerted action without "rule." This would not necessarily mean the continued dominance of one person by the other, but the adoption in every instance, of the better plan of action.

This surely introduces an actual experience with every one of us. We all have to rule or be ruled. A concrete case of ourselves and some other person, constituting the "two people" referred to should rise immediately to our mind. The whole sermon is then worked out directly from the text by the contrast of the true translation given here

of the Hebrew "to rule *in*," as against the common false translation, "to rule *over*." Many instances are given to contrast this good "ruling *in*," from within, by suggestion, by impelling, with the bad form of government, that of "ruling *over* or compelling." The one system of rule is then described, directly from our "system," as the government of heaven, and the rule of over-lording or compulsion from outside, as the rule of hell. By careful and true thinking the matter is put concretely, for us to choose between the two kinds of rule, as follows:

> It is for us to choose which we like the better. Perhaps there is joy in the constant strife for supremacy that prevails in hell; perhaps there is to some an enjoyment in the thought of being constantly held in suspense or engaged in intrigue against our fellows in an endeavor to gain supremacy over some one; but surely sensible people will feel that the joy of heavenly rule, in this life as in the other, is so far superior to the government of hell that if the former be called eternal life, the latter cannot be called anything but eternal death.

Instances are given of the contrast between parents ruling in their children and ruling over them; in business, of masters ruling in subordinates; of the ideal government where the laws may rule in the heart and not merely over the actions.

An instance of a sermon which becomes abstract, symbolic and rhetorical from having too long a text and too many symbols involved, is one from John v, 2-9. This is a discussion of the whole scene at the Pool of Bethesda, involving seven verses and not less than sixteen symbols, all attempted to be interpreted directly from our system. To quote some instances:

> Natural water we know corresponds to truth, which refreshes and cleanses the inner man, as water does the outer man. . . . Truth in the memory is only a pool absolutely quiet unless an attempt is made on the part of the person to use it. . . . Bethesda is the "house of mercy," as Bethlehem is the "house of bread." . . . Bethesda is at or in Jerusalem. Jerusalem is the Church, in particular the Church as to doctrine, and therein most assuredly

is the Lord's house of mercy where men can be cleansed and healed of their infirmities. Again this pool is said to be "by the Sheep-Gate." . . . Now sheep and lambs correspond to mutual love, and the love of innocence. This pool of Bethesda, the house of mercy, is at Jerusalem by the Sheep-Gate, because that water of truth in the memory by which men can be cleansed and healed, is in close connection with states of mutual love, and the love of innocence. . . . The angel of the Lord, or a Divine messenger, may soon become active in stirring up the pool of our memory, which, though containing many heavenly truths, has become useless and stagnant.

Here again is our old difficulty. To make this have any "real" meaning for the average man in the pew, any touch with his experience of the week, every one of these terms would have to be interpreted by him as the sermon proceeds. There is not one of us who would undertake the exertion of mind necessary to make the connection. Consider but one of these terms. What do you mean by the "love of innocence"? Do you mean, the love of not harming any one, the root meaning of the word, or the love of ignorance? These are both negative attitudes of mind. They make for no positive effort in righteousness. If the term means, as perhaps it really does, care against harming combined with docility, teachableness, we have then got to something positive, but something which again needs accurate instancing in experience to make it of real value. This "love of innocence," or in the form in which it occurs later in the sermon, "innocent affections," is one of those terms from our system which has become a very fetish in the Church. If we can introduce it into our sermons we feel as if we had done something to "teach and lead to the good of life," but what good of life it really leads to, only the careful and slow illustrator by fact can, I believe, ever discover.

The sermon under discussion continues with attempted illustration of the "five porches," as the five senses. Take one instance: "There is the porch made by the sense of smell. You know how in some individuals this faculty is very keen and sensitive."

The author contrasts the same faculty in dogs:

> It corresponds in man to the faculty of spiritual perception. This, when highly developed is surely a marvellous heavenly faculty. But in our day how little spiritual perception have the most of men! Indeed vast numbers hardly know anything of what is spiritual. They have no faculty of distinguishing what is spiritual from what is natural. . . . As this life draws towards its close, with a loss of their natural faculties they become most unhappy and wretched and long to be able to perceive some brightness in what looks like a dark, blank future.

Now is this ability to believe in a heaven after this life, a fair instance of spiritual perception? Is this the spiritual "smell" which is one of the five great senses of our spirits? Surely it is a very limited instance if it is even true. But take it so. Put it in the "Sheep-Gate" of the house of mercy of the pool of the memory, near the Church of Jerusalem, and have an angel trouble that pool and heal that spiritual smell in any case in your experience, and I think you will have done a feat of spiritual insight that would tax the time and persistence of any professional interpreter, to say nothing of the layman. When it is considered further that the main point of the sermon is not really the healing by the troubling of the pool at all, but by the direct word of the Lord to the impotent man, we come, to my mind, perilously near the "making of the word of God of none effect" by our ill-considered "traditions" or true, systematic, but abstract interpretation.

As we have seen in the case of the sermon based upon the growing of seeds, many of our ministers seem to realize the difficulties involved and abandon the system altogether. Take another such instance from 1 Kings vi, 7: "And the house when it was in building was built of stone made ready before it was brought thither, etc." Here "this temple of King Solomon" is said, directly from the writings, to "represent heaven"; but this is at once further interpreted by the writer to mean, "the mansion of another life." The "stone" for building the mansion, is then interpreted without any reference to the system-term,

"truth." It is said to mean "real persons, who take their solid, substantial characters with them into the other life." This is confirmed by a quotation from 1 Peter ii, 5, which henceforth really becomes the text: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood." Thus started, and the system practically abandoned, though with some quasi references in one or two details, the author works out a most picturesque sermon. He shows how the Lord hews and blasts and hammers and chisels us in the distant quarries of earth before we become traced into the required beautiful patterns for the quiet temple of heaven. Take an example:

> If you have ever visited an extensive stone quarry, you were in a scene of noise and confusion. There were the dull roar of the blasting, the shouts and labor of lading and unlading, the rumble of the trucks, the giant sweep of the derricks, the thunder of the sledges; the steel hammers and chisels of the stone-cutters sent forth their piercing ring until it became painful to you. So it is in this mortal life. It is a stone quarry. In many respects it is a scene of noise and confusion. We are compelled to live in the midst of scenes which are contrary to our faith. Like the stones being fashioned by the stone-cutters, we have not yet found our true place. There are heartaches and sorrows. Sharp instruments of trouble are hammered upon us, chipping off a rough corner here, and another there, from our characters. The steel pierces our souls. The outlines of design appear so faintly, that we cannot see the purpose of it all. . . . But all this is followed by peace. There was no confusion while the temple at Jerusalem was in building. . . . So it is when at last men are built into the temple of heaven. Then they find that their preparation is over. Then they see the purpose of all the discipline through which they have passed.

Surely this is strong work. It does actually describe many of the conditions of our real experience in this life. Would such strength be impossible if the work had been built upon our systematic interpretation, by which stone must stand for some definite form of truth? At least we must admit that it would have been much more difficult. And this is at least one great lesson which we should learn from our whole discussion of the subject. We New-

Church ministers have not an easy task in obtaining the vision of our practical experience through the metaphysical terminology of our system. It is vastly easier to go directly at experience and ignore the system. But then what becomes of our strictly New-Church interpretation? In the present instance, what becomes of the statement of our burial service which some of us love to use, "let all know and remember therefore that every man is born for heaven and that he is received into heaven who *receives heaven in himself while in this world"?* The main purpose of our Church is to cultivate heavenliness here, by teaching truth and leading to the good of life in which alone is true heavenliness for any one. Is this life so largely noise, confusion, putting up with things, bearing the blows, the cutting and the cornering of the Divine Stone-Mason? The advantages and the difficulties of our system seem to me well illustrated in the case before us.

This point may be especially well illustrated if we contrast briefly a strictly systematic but hopelessly abstract interpretation of a text by a New-Church minister, with the same text dealt with by an out-and-out Old-Church minister, who can disregard our system justly. The text is Luke x, 27, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." To quote a portion:—

> We are to love the Lord with all our *soul.* As the word "heart" has reference to the will, so the word "soul" (psyche) has reference to the understanding. The Greek word means "breath," and suggests the atmosphere of thought. To love the Lord with all our soul or breath, is to strive after a full conviction of His goodness and wisdom; to have full confidence in Him; to apprehend Him justly, not in obscurity, but with such a realizing of His unity and perfection, that the more we learn of Him, the more we find our satisfaction centering in Him. The 139th Psalm expresses the attitude here, when it presents the aspirations: "How precious also are Thy thoughts unto me, O God! how great is the sum of them!"
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> Yet other phrases occur: "With all thy strength, and with all thy mind." Strength here means the energy proceeding from the heart or will. And the word translated "mind" (dianoia) means

rather the exercise of the mind. It expresses thought or reflection passing into what is actual. *Heart* and *soul* are abstract terms, dealing with inward unseen conditions; *strength* and *mind* are the going forth of these to effect something. To love the Lord as thus indicated is to let the good desires that we have take form in some useful act, and to put our best thought also into that; to let each capability and gift be generously employed according to the best promptings received, and be wisely directed according to the truth of revelation shown us.

Can we fulfill these obligations? We can, according to our opportunities. It is not what is beyond our best that the Lord requires of us. "Also unto Thee, O Lord, belongeth mercy; for thou renderest to every man *according* to his work." (Psalm lxii, 12.) Then, when our work is according to our best endeavor, His blessing accompanies it.

Here we have some of our old difficulties again; especially the rapidity required from a listener if he is to specify for himself the particular "good desires" which he is to bring out through the mind and strength into the "useful act." Contrast now the discussion of the Old-Churchman:

There are Christians all about us who fear to bring their minds to bear upon their religion lest their hearts should lose their hold upon it. Surely there is something terrible in that. Surely it implies a terrible misgiving and distrust about their faith. They fear to think, lest they should cease to love. But really it ought to be out of the heart of their thinking power that their deepest love is born. There is a love with most imperfect knowledge. . . . But yet it is true that the deeper the knowledge the greater becomes the possibility of love. They always have loved God best, they are loving God best to-day, who gaze upon Him with wide-open eyes; who . . . try with all the powers He has given them to understand all that they possibly can of Him and of His ways. . . . There is a curious way of talking . . . among the men who disbelieve in Christianity. It is patronizing and quietly insulting. . . . It grants that there is a certain weak side of human nature, where the reason does not work, where everything depends on sentiment and feeling, where not what is true, but what is beautiful and comforting and reassuring is the soul's demand; and that side of the nature they give over to religion. . . . I want you all to feel how thoroughly Christianity is bound to reject indignantly this whole treatment of itself. Just think how the great masters of religion would receive it! Think of David and his cry—"Thy

testimonies are wonderful. I have more understanding than my teachers, for thy testimonies are my delight."

Think how these great ones would have received this quiet and contemptuous relegation of the most stupendous subjects of human thought to the region of silly sentiment? . . . These were the men who loved the Lord their God with all their minds.

Here surely, is vigorous and true discussion of a real experience, a method of conduct to which every Christian must have been exposed. I am afraid we must admit that the thought gains directness of expression by the thinker's being able to concentrate his attention upon the fact to be described, immediately, and not through even the brilliant magnifying glass of any system of abstractions.

Compare now two instances of direct New-Church interpretation, one through a small and detailed symbol, the other through one of our largest, most inclusive terms. The one is drawn from the direction in Exodus xxv, 31, to "make a lampstand of pure gold, the bowls made like unto almonds, a nut and a flower in each branch." The "blossom" is interpreted from our system as pleasure in the promise of fruit,—especially characteristic of youth,—and the almond tree is similarly interpreted to picture knowledge, or recognition, of God's Providence in the details of life.

There are lives which not only have great dreams in youth, but in the autumn of maturity seem to see them realized. The realization is not perhaps quite the same as it was imagined, but yet comes sufficiently near the beautiful fruits pictured in the blossoming time to be easily recognized. It has not come about without many a cross having to be patiently borne, the meaning of it mastered, the marks of it clearly visible upon the kindly but well-furrowed countenance. There is a tree of the Holy Land which typifies this kind of experience. It is of the same genus as the almond. It follows the almond very closely in blossoming, but produces, not the small, hard, unattractive looking nut, but the large, fleshy, perhaps handsomest fruit in nature, the peach. But that fruit is not nearly so common in the land as the almond. And this would seem to be the case also with our land of humanity. The life which realizes its early dreams in large, outwardly beautiful, inwardly satisfying results, is probably rare. Much commoner is the life that has to be content with less manifest

achievement, of very little outward beauty, which yields gratification much less immediately, perhaps only in very small quantities, and those, only appreciable after, as it were, such spiritual mastication as only the patient soul will undertake.

Our Scripture citation of the almond flowers and fruits is partly to comfort us with the thought that this is not always cause for regret. The almond occupied a place of peculiar honor in the Israelitish order of life. It was associated with the two leading functions of bare theocrasy, that of priest and that of prophet. The priesthood was instituted by the sign of a budding almond-rod, used by the Lord to indicate his choice for that holy office of the house of Aaron. Jeremiah's appointment to the seership was confirmed to him, as we saw in our first Lesson, by a similar sign. And in our text we have the seven-branch lamp-stand, made of gold, for the Holy Place in the temple, to be the means of a never-failing light in that sacred, inner apartment, "with flowers and bowls made like unto almonds."

We all are required to set apart an inner chamber of our lives as a Holy Place for quietly hearing the Divine will in our regard. When in our prayers and quiet meditations we officiate at our own inner worship of the Lord, when we learn His will in this Holy Place of our souls, is our illumination to come through our more common achievements, pictured by the almonds; the achievements which our friends and even we, ourselves, have often lamented as the so poor harvest of a brilliant youthful promise? Surely we find it true and not a little comforting. If we are depending upon the few, more showy attainments to give us our main inner light from past to future, we shall find that light brilliant perhaps but of brief endurance. The steady and continuous radiance of our knowledge and love of our God shines most clearly from the small things accomplished daily, which perhaps we hardly recognize ourselves, those which are very seldom seen by those about us. But they are known to One who looks into that inner chamber of the heart. These common things of home and work seem to us often hard, dry, unattractive, but if they be carefully considered, they yield a sweet and most grateful unction. Is it not from the common things, done intelligently, lovingly, continuously, that there comes that mellow radiance which makes all our true life in its real meanings sacred? Is it not in life's commonplaces that we get the fuller revelations of the Divine presence with us, pointing out from within, ever more surely, our real place in life, the blessing we are or may be to this or that one, equally the near and dear and the mere passing associate?

Here is an attempt to discuss real conditions of experience directly through the symbol which we are taught embodies them from the Divine point of view. We all have our dreams; they are valuable to us both as dreams and in their greater or less fulfillments; and any attempt to bring the Lord and His comfort and inspiration into them is of value. The interpretation should have the effect of making us feel that this, apparently most formal direction of the Holy Word, is one of the ways by which its Divine Author gives us a lamp for our feet and a light unto our common, daily path.

Does this example strike you as a little niggling, as if a very small corner of spiritual experience were taken and looked at through a magnifying glass? This seems to me a common fault with those of us who strain for strict interpretation. It lacks breadth. I think we can avoid it if we are careful to put any of these detailed considerations always in a larger setting, never to finish without relating the small part of Christian effort to the whole, in the individual life, and in the whole Kingdom of God.

Consider as our closing example one of the most successful that I have been able to find of larger, broader, but nevertheless strictly New-Church interpretations directly through one of our most general terms. The sermon is based upon the text, Matthew xiv, 31. "O thou of little faith, wherefore didst thou doubt?" It discusses the experience of Peter in trying to walk upon the stormy sea, under the general title, "The greatness of our opportunities."

We gather the following extracts:

> Our first thought of what is heavenly and Divine we gain for the most part in quiet and sunny hours, through gentle companionships, on peaceful Sabbaths. We learn of God before the deep experiences come when we cry out for His protection and forgiveness; we learn of heaven before we have felt any earthly weariness; we learn of faith before the shadow of doubt has crossed our minds; we learn of the Lord's power to save before the depths of our nature have been uncovered; like the lad Joseph we dream our dreams; like Jacob, his father, we see the ladder of

light and throngs of beckoning angels. But like Joseph, Egypt lies before us; and like Jacob, years of service await us in the sheepfolds. It is not that the dreams are not true. It is not that the ideals are too spiritual. But the dreams, the ideals, the knowledges, need to be made real to us through experience. So life, in our view of it, is a means of affording us opportunities for making real to ourselves and others the spiritual things of our natures. But we are so dull in seeing this! It is the outward form of the experience that attracts our attention. And so one opportunity after another goes by. Glorious chances are thrown away. When it is too late the "Wherefore didst thou doubt?" is spoken.

There must be here a most important principle in the formation of spiritual characters, if we would only heed it. Truth must have its opportunity. Every circumstance in life is such an opportunity—an opportunity for truth, while it is simply in the form of an intellectual belief, to come down out of the ship of doctrine and walk the sea to Jesus. And every time it fails to do this it misses a Divinely provided opportunity to become a strong and abiding principle. For example, let us remind ourselves briefly of one of the ways in which we are likely to be tested, namely, as to our faith in the Divine Providence. How beautiful is the language of the Lord in His Word telling us of the perfect care of Him who never slumbers nor sleeps! It is such a precious fact to know and to realize,—in life and in death to be able to say, "I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me." Sickness, poverty, reverses, these, we love to think, are not beyond His care.

Then comes the opportunity! Sickness enters the house. There are hours of illness, hours of suspense; we watch the dear patient tossing from side to side, we scarce can endure the sight of the wan, sick face, and the sound of the moans of pain. Ah, why has faith so quickly turned to fear, and why has it been withdrawn so suddenly from the Lord and placed in human skill and tending alone! Why, when it would have been so glorious a thing to have put our fears into the Lord's hands, to have fortified ourselves with the thought that in His changeless love and wisdom He would order even this experience for the good of all—why did we lose our faith, our self-control, and send up that despairing cry, "Save me"! Again and again, before we are aware of it, when we have scarce planted our feet upon the sea, we cry out in alarm, "I am afraid"! The principle of faith within us keeps sinking amid waves on which it thought to walk, and almost within reach of its goal.

How groundless our fears often prove to have been! What shining retrospects might be ours if looking back to some of our great moments on earth we could realize that when our faith was

all that was left, then we were looking and moving towards the Lord through dangers impending, and finding a deep confidence and peace in His wisdom and love—then we were walking with Him upon the billows of life's stormy sea.

To heighten the sublime, if possible, by contrast with the commonplace, this extract should at least show us that we have the goods, if only we can find out how to bring them to market. Let us at least recognize our difficulties. Some of our ministers have felt that they had an easy task to prepare their sermons because there is so much material in the writings of the New Church. It is hardly too much to answer that we have no material there—not materials, but tools. To attempt to preach the doctrines, or the abstractions of our correspondence system, is like a cabinet maker displaying and praising his tools, when what is wanted of him is cabinets. The fact that our writings are not materials but tools does not lessen our task. There is such a vast array of tools, and new tools in the history of the world! We have almost no precedents to guide us. We have to learn for ourselves how to use the tools best, and it is much to learn.

Difficulties do arise also from our materials, and here also from the immense mass of them. They are in two separate mines, both inexhaustible, namely, the Word on the one hand, and life on the other; and here again, not human life alone, but human life illustrated, nay, actually expressed in the whole life of nature. What a task, what a wonderful task it is!

Some of us err by not dividing our study evenly between the two sources. Some of us say, "Study the Word, that is all we need; we have it all there." But we have not. The Word is not life. It is life indeed in the sense that it is the spirit of life. But that is not life itself. Life itself, with all its perfections and imperfections, is one objective. It is different in each age, in each activity, in each interest, in each effort. We must learn it as it is, or we cannot warn against the bad life or encourage the good, in either its desire or thought or act.

A sermon to be useful must select some part of real, actual life; must look at it, not superficially, but through our truly metaphysical system, in its real meanings, good and bad; and then compare the part selected with that portion of the Holy Word, selected with equal care and accuracy, which most illuminates the portion of life chosen, in the light of the heavenly doctrines. Try to do this faithfully, and at all thoroughly in any twenty minutes, and tell how much time is left for our old-fashioned divisions of the sermon into introduction with its local situation and development of correspondences which were supposed to precede the application. To make the sermon "a direction and control of conduct" the sermon must be the application. The earlier parts must be done so skilfully as to be brief, terse, and so selected as to bring in only details actually needed in the message to be given. Is it easy to be brief and terse? We know that it is one of our chief difficulties, needing constant effort and practice in all the very best methods of presentation through the English language.

Here then is our conclusion as to how to make our sermons more real. Let us recognize the difficulties, realize the worth of effort, for we have truth to give to people that no other church has, or has ever had—that for which the world in its heart is verily crying out. Let us learn how to use our wonderful tools; learn the materials of revelation and of life; put ourselves into our work, and we shall yet become New-Church preachers.

CHARLES W. HARVEY.

SHOULD THE CHURCH MAKE MORE USE OF SWEDENBORG'S SCIENTIFIC TEACHINGS?

In the *Messenger* there once appeared, under the title "What Does the New Church Need?", an editorial wherein it was stated that there is a lack of interest, and in some quarters a discouraging outlook for the resumption of the usual activities in Church work, and our scattered bands of New-Church people were asked to take to heart the question, "How shall the Church be saved?" While the writer feels, and no doubt we all do, that we need have no fears for the ultimate success of the Church, still it behooves us, he believes, to give some thought to the question as to whether or not we are making use of all the means and methods at our disposal, to bring about the success of the Church.

The strength of the organized Church, and its success in spreading its teachings, is dependent to a certain extent, and perhaps in a large measure, upon the numbers within its fold.

The function of the Church is to start individuals in the way of reformation and regeneration, and to assist them in their advancement toward heaven. And thus the duty of the Church is toward two general classes: first, those unacquainted, or but partially acquainted, with our teachings, and outside of our organizations; and second, those familiar with our teachings and within our folds. The Church should be able to meet those in the first class at whatever stage of reformation they may be, or in whatever direction they may be searching for truth, or applying their efforts, and there help them in the unfolding and seeing of the higher forms of truth which are within those already grasped. Those in the second class, we feel, are started on the way of reformation and regeneration. This second class is,

however, made up largely of those who were at one time unacquainted with the New Church and its teachings.

It would appear, then, that if by properly directing our efforts we were successful in giving our new light to those unacquainted, and succeeded in opening and revealing the spiritual treasures of the Word, and in making known the heavenly doctrines as revealed by the Lord Himself, the success of the organized Church would be assured. Its saving would then be for those within it a realization of individual unworthiness and an internal effort to make their lives accord with their profession, that "All religion has relation to life, and the life of religion is to do good."

The ways to the "New Jerusalem" are many. What would appeal to one might not interest another. We must, therefore, use many and various means if we expect to reach large numbers. In connection, therefore, with the subject of interesting the outside world, so to speak, in the teachings of the New Church, the writer asks your consideration of the question, "Should the Church make more use of Swedenborg's scientific teachings?"

As an organized body we stand ready, and have the responsibility of offering, showing, and helping the unacquainted, to understand a wonderful system of spiritual truths or doctrines, chief among which is the doctrine of the Lord—that highest truth which is the measure of all truth, and which enters into all doctrine. We must make clear that

> The end of the creation of the universe is the existence of the angelic heaven; and as the angelic heaven is the end, man also, or the human race, is the end, since heaven is from the human race. From which, it follows that all created things are mediate ends, and that these are uses in that order, degree, and respect in which they have relation to man, and through man to the Lord. (Divine Love and Wisdom, n. 329.)

And with this must be shown that

> The grand and primary principle of the Church is, to know and acknowledge its God; for without this knowledge and acknowledgment, there can be no conjunction with Him. (New Jerusalem and Its Heavenly Doctrine, n. 296.)

To make use of Swedenborg's scientific teachings, in the work of spreading his theological teachings, we must first see the use to him of a study of the sciences, and his resultant deductions and teachings, and also see what relation these teachings bear to his theological writings. It is not intended to convey the idea that his theology is a result of his scientific investigations, for on the contrary we know that the knowledge of the spiritual world, and the revelations made to him, came only from a diligent study of the Word. In order, however, that the revelation, which we claim for our teachings, could be made, it was necessary that Swedenborg should be prepared for his mission. This preparation was the development of the natural rational degree of his mind, so that he might be able to understand those truths revealed to him, and thus be able to give them to mankind. That Swedenborg was prepared for his later mission during his career as a scientist and philosopher, is evident from his own statements. But do we comprehend the true nature and mission of the man Swedenborg? The impression seems to prevail in the Church, that he received his scientific and philosophical truths just as we do ours.

With the average man, truth, especially spiritual truth, is not accepted unless it appeals to his reasoning, that is, to his rational mind. It is this natural rational plane of the mind, which Swedenborg in the "Animal Kingdom" calls the philosophical mind, that stands in the way of our accepting truth. But through Swedenborg, the Lord had a new revelation to make. A new system of spiritual truth, a deeper and more interior knowledge of Himself, was to be given mankind. Therefore, the instrument destined to fulfill this great mission—to be the agent to give this system to the world, must of necessity be willing to receive the truths to be revealed. That is, he must react with, and not against, the Lord. If we take the pains to look up the various statements of Swedenborg as to how he was prepared, this will become clear. After his intromission into the Spiritual World, he says of his studies in natural sciences:

Since it is so perilous to explore and investigate spiritual and heavenly things by means of the natural sciences alone, from the Divine mercy of God Messiah it was granted me that I should dare to do this, not from my own attempt, however, but from the inspiration of God Messiah.

Now because these things are the cause of all human error, and also of the perverted state of the human mind, therefore, lest mortals should constantly fall backward into error, out of the mercy of God Messiah, Heaven was so opened to me that I might be able to associate and converse with its inhabitants and thus gain experience and knowledge in spiritual things in order that natural things can be conjoined with spiritual.

He says in another place:

Those things which are represented spiritually by the acts of one's life, do not come to his cognition, unless it pleases the Lord: which may happen a long time afterward. In my own case, I did not perceive, at the time, what the acts of my life involved, but afterward I was taught that the Divine Providence had guided and ruled the acts of my life from my early youth, that thereby I might be able to understand natural things to such a degree as to serve as an instrument for opening those things which lie hidden deeply in the Word of the Lord." (Exposition of Genesis xlii, 28; Adversaria, Vol. II, n. 839.)

The realization of the end of Swedenborg's mission, the giving to the world a true knowledge of the Lord, the Word, and the Spiritual World, was thus accomplished gradually. And this accomplishment, the realization of the end of his mission, must of necessity have taken place in accordance with the universal law of progress: that is, The end is first in point of concept, but last in point of time.

In operation in accordance with this law, two kinds of order are involved; namely, simultaneous order and successive order. We see the operation of this law in the creation of the universe, in the descent by degrees of the Divine to the lowest or natural plane, and again in the ascent from the lowest plane, or degree, up through the three kingdoms of nature and the human race to God. In man we see influx descending to the lowest plane of his mind, which is first opened and developed, followed, if he will, by the opening and development of the higher planes.

Swedenborg says: "All perfection ascends and descends by means of degrees, and according to them, which is by a progress of discontinuity." The doctrine of series and degrees shows this.

In forming a conception of a series, we see that it can be thought of in two ways. One idea of a series is that of continuous progress, or development, up to a certain limit. This limit is the end of the series and is brought about by continuous development. Such a series is homogeneous and has within it minimum and maximum stages of development of the end sought by the series. The other idea of a series, is that of a series of series, or series of degrees. In this idea of a series we see development taking place, not continuously but discontinuously.

In development taking place discontinuously, the end sought by each homogeneous series becomes the matrix of the succeeding series, the component homogeneous series all seeking a different or more complex end than that sought by any one of them.

In the end sought by a discontinuous series or series of degrees, all the ends of the component homogeneous degrees are stages of development of the end sought by the discontinuous series. The ends of the homogeneous series correspond to certain attributes of the end of the discontinuous series.

In the development of the various ends of the continuous series one after another, time is involved and the series follow one another according to successive order.

In a discontinuous series there are as many degrees as there are separate and distinct component homogeneous series, and the change from one homogeneous series to another is the change from a lower to a higher degree. A degree includes all the members of one homogeneous series, regardless as to how perfectly they express the development of the end of the series. It can also be readily seen that the end of one discontinuous series can become the beginning of another discontinuous series, and that the discontinuous series can also follow each other in successive order,

forming a universal discontinuous series seeking the ultimate end of both the continuous and the discontinuous series.

In each and every stage of development, this ultimate end is potentially present. It is the conatus, or endeavor, which gives continuity to the discontinuous development. It is the inherent capacity for development which is present throughout the accomplishment of the ultimate end. This endeavor of the capacity for development, for realization, is the underlying cause of each step of development.

When this ultimate end is realized, the various ends of the discontinuous series are brought together in it, and the ultimate end becomes a discontinuous series in simultaneous order. This simultaneous order is the resultant of successive order, or as Swedenborg says, "Simultaneous order always arises from successive order, and one contemplates the other as the cause contemplates the effect and the effect the cause."

A consideration of Swedenborg's doctrine of forms is of assistance in seeing how ascent or descent takes place from one degree to another, but we have only time to touch on it. In his doctrine of forms Swedenborg treats of two series of forms, termed the spiritual forms and the lifeless forms of nature.

The spiritual forms might be termed the life forms, for they are the primal cause of all life, motion, and activity of the universe, and are attributes of the Divine. With everything spiritual, there is a conatus to clothe itself with a body. However, for a form in one degree to realize itself it must come in contact with substance of a lower degree. We are taught:

> That which proceeds from anything, derives its essence from that from which it proceeds, but is clothed with such things as serve for communication, thus for use in a lower sphere. Those things with which it is clothed are drawn from such things as are in a lower sphere, in order that the internal from which it proceeds may act in the lower sphere by such things as are there. (Arcana Cœlestia, n. 5689.)

The lifeless forms of nature, Swedenborg names the celestial, vortical, spiral, circular, and angular. Of these, he says:

> From the Divine proceeds the spiritual, from the spiritual is created the celestial, from the celestial is produced and flows the vortical, from the vortical, the spiral, from the spiral, the circular, and from the circular, the angular. In order that we may represent to ourselves an idea of the generation and derivation of such forms, or, of one from another, it is necessary that we hold to the idea of the existence of the superior forms within the several inferior . . . (Doctrine of Forms, nn. 272-3.)

These lifeless forms are created and accommodated, not only to the principles of motion, but also to the reception of life by influx from the spiritual forms. We read:

> Divine influx never stops midway to form there something apart from the outmost, for it is not in its fullness and completion then; but it goes on to the outmost, and when it is in its outmost it takes on its form, and by means there collected it renews itself and produces itself further, which it accomplishes through procreation. (Heaven and Hell, n. 315.)

Thus we see that all forms are potentially present in the ultimate, that is, they are in simultaneous order. In the creation Divine influx descended down to the ultimate degree, the plane of angular forms. Then began the ascent of living forms. It first opened and developed the vegetable kingdom, then the invertebrate animal series, then the series of vertebrates (fishes, birds, and reptiles), then the series of mammals, and finally man,—the ultimate of each lower degree serving as the matrix of the higher degree. The ascent was by successive order.

Figures 1 and 2, page 517, are attempts to illustate diagrammatically, Successive and Simultaneous Order. At the top of each series of forms is shown the form which that series approaches as a limit, which limit is of course only reached in infinity.

With the idea in our minds of how progress takes place discontinuously, what the relation is which exists between the degrees of a series, and how ascent takes place from a

Doctrine of Forms
Successive Order

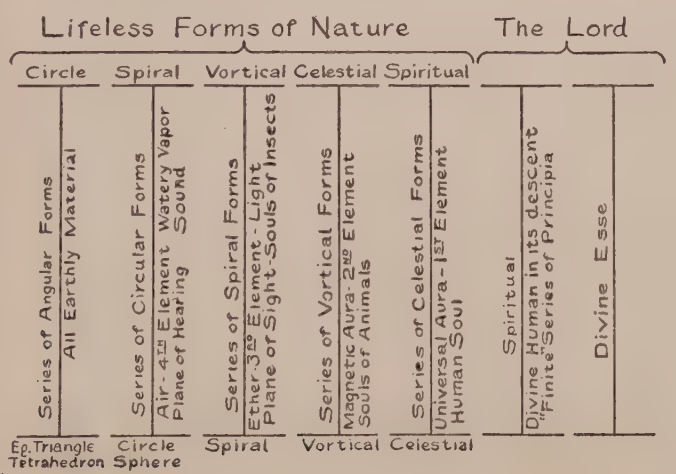

Fig. 1.

Doctrine of Forms
Simultaneous Order

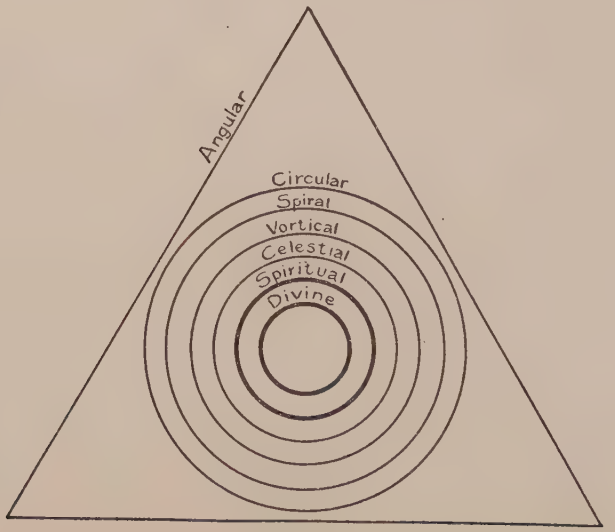

Fig. 2.

lower to a higher degree, let us consider the entire series of Swedenborg's writings or works. (See Figures 3 and 4, page 519.)

A perusal of the titles of his various works, arranged chronologically, shows the series starting about 1717 with works on commerce and manufacture. These are followed by treatises on algebra and geometry, astronomy and mechanics. In 1719 appeared the treatise showing our moving and living forces to consist of tremulations. Then followed such subjects as: "The First Principles of Natural Things"; "New Rules for Maintaining Heat in Rooms"; "The Magnet and Its Qualities"; "The Motion of the Elements in General"; and in 1734, "The Principia." This work practically concluded his studies of natural or physical sciences, and all his previous teachings are summed up and brought together in the cosmology of his "Principia."

Following the "Principia" came the series of works philosophical in their nature. Among them were: "Way to a Knowledge of the Soul"; "Faith and Good Works"; "Economy of the Animal Kingdom"; "Characteristic and Mathematical Philosophy of Universals"; "Corpuscular Philosophy in Brief"; "Introduction to Rational Psychology"; "Comparison of Three Systems Concerning the Intercourse of Soul and Body"; "Origin and Propagation of the Soul"; "Rational Psychology"; "The Animal Kingdom"; "The Senses"; "The Brain"; and others. This series, philosophical and psychological in its nature, terminated in his work entitled, "The Worship and Love of God." This again is a summary of his previous works.

Then in 1745 came his intromission into the spiritual world, followed by his series of theological works, chief among the teachings of which is the doctrine of the Lord. This series practically terminates, and is summed up, in the "True Christian Religion," a comprehensive statement of the essential doctrines of the New Church.

A consideration of Swedenborg's works as a whole, will show them to be a complete system in which there is a most perfect correlation of science, philosophy, and theology. We

Swedenborg's Writings
Successive Order

Fig. 3.

Swedenborg's Writings
Simultaneous Order

Scientific Studies and their Application to Various Metallurgical Mining & Engineering Activities
Cosmology Principia Outlines of the Infinite and Finite-Etc.
Physiological and Psychological Works-Terminating in Worship and Love of God
Earlier Expositions of the Word-Arcana Coelestia Etc.
Spiritual Philosophy-Doctrine of the Lord. D.L.&W.-D.P. Etc.
Celestial Degree of Writings-True Chris. Rel. Spiritual Degree of Writings
Plane of Will
Plane of Understanding
Plane of Spiritual Faith
Natural Rational-Philosophic
Plane of the Senses-Sensuous
Planes of the Mind

Fig. 4.

have in them a perfect illustration of his doctrine of degrees. They form a discontinuous series, the end of which was the revelation of a true knowledge of God, which we have in our doctrine of the Lord.

This end then, must have been potentially present throughout the development of his sciences, for if we accept as true the statement that within each lower form or plane there preëxists potentially all of the higher forms or degrees,—if we accept this as true in some instances, must we not accept it as true of Swedenborg's writing and teaching as a whole, which came as the result of the development of the various planes of his mind.

Figure 3 shows the three series or degrees of Swedenborg's writings.

In Figure 4 is shown the nature of the writings or teachings which resulted as each degree of his mind was opened successively from the lowest or sensuous plane of the natural mind to the highest degree of the spiritual mind.

In his earlier works, Swedenborg's aim was the understanding of the sources and laws of the phenomena of the physical plane. In contrast with the majority of scientific investigators, he early recognized the fact that Life and God are identical, and that in God all things have their origin; and in this do we not see that potentially present end, although still imperceptible, operative however in providing that the premise of all his reasoning be correct?

His aim throughout his scientific researches is characterized as a search for the soul. In his first works he searches for the soul of the universe, and at the conclusion of his labors in this field he produces the "Principia," a comprehensive system of cosmology, a wonderful explanation of how God created the universe by putting it off by planes from Himself. A study of his "Principia" will show that, in addition to the cosmology set forth therein, there is contained within it the possibilities of his philosophy and psychology.

Upon the completion of the "Principia," his efforts were more especially directed to a study of the intercourse be-

tween the soul and the body. Here Swedenborg sought the soul in the realm of the soul's activities, the living human body. His exhaustive studies of anatomy and physiology were all with this same end in view. That his purpose was realized, in so far as was possible within the realm of his investigations, is shown in the work on "The Soul, or Rational Psychology."

From the long years of labor spent in scientific investigations and philosophical thought, he recognized certain universally fundamental principles from which he developed his various doctrines of order, series, degrees, modifications, and influx, and from these as a base, the doctrine of correspondence.

He early recognized the existence of series and degrees. In fact, he almost seems to have taken them for granted.

In his studies of the elemental relations of the universe, and later in attempting to learn the manner of the intercourse between soul and body, the doctrine of correspondence became manifest to him. He saw correspondences in nature, in the adaptation of the inner to the outer, the higher to the lower, in that manner which permitted the influx of forces from one plane to another without the intermingling of the substances of the planes.

When it is considered that the whole scheme of the relation between the spiritual plane and natural plane, as given in his theological writings, rests on the doctrines of degrees and of correspondences, then we see the use to Swedenborg of his study of science and philosophy. These knowledges of degrees, influx, and correspondences, developed in his philosophical works, enabled him, when he became conscious of the spiritual world, to see at a glance the true relation between the spiritual and the natural worlds. What was then revealed to Swedenborg, was not the knowledge of correspondences or of discrete degrees, but the knowledge of the things that correspond and compose those degrees. And in this, do we not see the value to Swedenborg of the years spent in scientific investigation and philosophical thought?

In what has been said above, it has been attempted to show in a general way, that there exists a relation between Swedenborg's science, philosophy, and theology, and that the agreement between them is that of correspondence which is between different degrees in the development of a series of degrees. It was also attempted to show how the knowledges which enabled Swedenborg to acquire an intelligent comprehension of the universe, assisted him in understanding the truths revealed in the spiritual world, culminating in the doctrine of the Lord. Does it not follow that a study of his science and philosophy, and the comprehension of the principles contained therein, will result in a clearer understanding and more ready reception of his theological teachings?

The consideration of the question, "What does the New Church need?", prompted the writer to offer what is said herein for the consideration of others; and, if he may here make a personal reference, let him say that his experience of the last two years in attempting to maintain and build up a local church organization, shows that a lack of interest does exist, and that the outlook for the continuation of activity in church work is discouraging. Our numbers are not increasing, and, if anything, are decreasing. We know the necessity of maintaining an external church organization, and it would thus seem that one of the essential things the Church needs is an increase in, or at least a maintaining of, its numbers. But are we going to make this increase by offering only our theology? If we can judge from past experience, we think the answer is indicated.

The people outside the Church with whom the writer comes in contact are not much interested in theology, or religion, as it is usually termed. The majority of the thinking men around us in every-day life are occupying their minds with scientific and philosophical questions, and they are not satisfied with the present day conclusions regarding these matters. True enough, this is not the only class of people to reach, but it is a large class, and it is in interest-

ing them that the writer thinks we have the opportunity of making a greater use of Swedenborg's scientific teachings than has been done in the past. If his science, philosophy, and theology agree by correspondence, should we not then devote more effort to spreading Swedenborg's scientific works, so as to properly direct the thought being given to the subjects to which they apply, and thus lay a broader foundation for the reception of the teachings of the Church?

To suggest a greater use of this, as one of the means of interesting those outside of the Church in its teaching, has been the aim of this paper. The writer is aware of its shortcomings and limitations, but hopes it may be of some benefit in stimulating a greater consideration of the value, and possible use to the Church, of Swedenborg's scientific works.

GEORGE H. QUERMANN.

CHURCH PUBLICITY.

If this were to be a sermon, we might find many texts in Scripture which literally and spiritually would apply to our subject. "The Lord gave the Word, great was the company of them that published it" (Psalms lxviii, 11). "Declare ye among the nations and set up a standard; publish and conceal not" (Jeremiah l, 2). "Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land" (Jeremiah iv, 5). "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops" (Matthew x, 27). "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations" (*Ibid.* xxiv, 14). "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (*Ibid.* v, 16). "The gospel must first be published among all nations" (Mark xiii, 10). "Go ye into all the world, and preach the gospel to every creature" (*Ibid.* xvi, 15). "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth" (Isaiah lxii, 1).

Or if this were to be a theoretical essay to prove the reasonableness of church publicity we might find much authority in the teachings of our faith and the actual example set by our great doctrinal expounder himself. The fact that the spiritual life of the present and of the future rests upon an acknowledgment of the Lord Jesus Christ, and a life of charity in accordance with His revealed Word puts an obligation upon the Church to extend the knowledge and influence of this fact to the limits of possibility. The sending forth anew of the apostles in the spiritual world a century and a half ago gives force to the commis-

sion of every churchman of the new order to carry the message further, by personal word and by those tangible means which God's wisdom has provided. The providential serviceability of the art of printing in this new evangelism was distinctly pointed out by the first divinely-appointed publisher of the revealed truths of this new age of religious renaissance. There are many reasons why the teachings to which we adhere as New-Church people can better be disseminated in printed form than by the spoken word. The two essentials of religious development which our Church emphasizes, freedom and reason, are in some ways better served by reading and personal meditation than by hearing and too easy assent to spoken argument. But there is no stronger doctrinal ground for church publicity, nor is any other needed, than what is implied in the law of neighborly love, with its consequent eagerness to have every one receive and enjoy what has meant comfort and strength to one's self. The kingdoms of this world are built on the principle of acquirement and possession; the kingdom of our Lord is founded upon the joy and privilege of giving. If we have a genuine devotion to the faith and life which we have learned from our Church, we shall be irresistibly impelled to put the same privilege within the reach of the multitudes around us. Let us assume, then, that all of us do feel this joy in the revelation of truth which God has given to the world, and that we do believe in and desire the publicity for it which may by any proper means bring it to the attention of all others within our reach. For by church publicity we mean, not so much notoriety and popular recognition of the organization, the church institution, as a more general recognition of that kind of thought and life which makes the real, the spiritual church, among mankind.

Therefore if this is to be, not a sermon, nor an essay, but a practical introduction to a subject of very pressing importance in our midst today, we must consider conditions and tangible facts, and must consequently regard the church institution as the chief visible agent for this new proclama-

tion of the kingdom. The Jewish church was not a missionary body in any sense; it was not the spirit of the institution to proclaim its gospel or welcome strangers too readily into its secrets and privileges. Christianity began with a different disposition; its message was a gospel, its purpose was to spread its news and reach multitudes with its influence. But in time it too became exclusive and restrictive, and the official church neglected its mission of expansion, and established a kind of religious censorship that stifled missionary zeal of the right kind. The Reformation meant publicity, and thousands responded to the new proclamation of freedom. There have been repetitions of the same experience in later church history, all showing that the spirit of publicity is an evidence of wholesome vigor, that not only does a vigorous church seek to spread its gospel widely for the good of others, but the very radiation of its energy in behalf of others reacts vitally and makes the Church itself stronger and happier. The spirit of propagandism so much helps a good institution with a good motive, that evil institutions with selfish motives are always ready to take advantage of the same methods for the extension of their power for harm, and the increase of self-advantage. The New Church has been no exception to the general rule; its past advancement has been marked with evidences of exceptional vigor in making public its message; its present condition is properly to be considered as reflecting the degree of energy that is being expended in propagating the truth. It is said that Phillips Brooks, when asked what to do for a dying church, recommended, in the first place, the starting of a missionary campaign. Even on the rather narrow ground of desiring to see the Church we love prosperous, we can see the value of effort on our part to make the Church known and felt for good in the world.

But there is a broader and higher view of publicity than this, based upon the realization that people everywhere are hungering for acquaintance with the truths of life which the Lord has graciously made known, that He has revealed

these principles because the world is in a measure ready for them and can appreciate them, and that the privilege has been granted us to know something of them, not because of any worthiness of ours, or any value of our spiritual condition above that of our fellows, but because we are able if we will to serve as instruments for their dissemination. If we think of publicity as merely an effort to draw people to the church or to promote a better acquaintance with ourselves as a church body, we may rightly raise many objections to it. But if we think of it as a means of getting the truth into the minds and hearts of many people, for their good and for the public welfare, then we must all feel its intrinsic value and its dignity. Publicity methods properly involve an effort to gain attention and secure acceptance of certain facts and principles which are believed to be right and to be needed. Any means which accomplishes this result without involving any compromise of the truth or any danger to the individual is proper and valuable. As has been already said, we are all agreed that every effort ought to be made to get the writings of our church into the hands of as many people as possible, and to spread the teachings themselves broadcast in the world. We are likely however to differ somewhat as to proper methods. Some will wish to adopt radical ways that will almost startle the public into giving attention; others will cling to ultra-conservative ways that are not likely to attract any attention, favorable or otherwise. The New Church has suffered from both extremes, and each element has inclined to attribute the failures of the Church to the attitude of the other. One has felt that the Lord reserves for Himself the decision as to whether people should be brought under New-Church influence or withheld from the truth, for their own good; and therefore that aggressive effort on our part would be a trespass upon the freedom of others; that our especial duty is to keep and cultivate what God entrusts to us. Another has thought that God's way of bringing the truth to people is largely through the agency of messengers and of messages that need to be delivered by men; that the Divine

commission to go into all the world and preach the gospel to every creature obligates every churchman to enlist in the great publicity campaigns of the Church; and further that the power of truth cannot be preserved among those who have it nominally unless they do seek to transfer it to others at every opportunity and by every honest means. Some emphasize preservation in the church; others emphasize extension. Both are partly right, and both would be still more nearly right if they worked together on both principles. For some distance therefore we can all go harmoniously together along the path of publicity.

We are agreed upon the value of public lectures upon doctrinal subjects, even in secular places and in almost unconventional ways and even language. We are agreed that publication of articles in secular magazines and contributions to the press on New-Church teachings are proper and well worth while. We are willing to announce our church services in the regular notice column and occasionally to pay for the advertisement of a special sermon or lecture. We believe in as wide distribution of tracts and literature as possible, and the extent of this work, compared with the size of our organization has been almost phenomenal. We may differ as to the propriety of introducing New-Church points of view into the public discussion of secular problems; we may differ as to the advisability of identifying the denominational source of each statement of truth which comes in any way from the Church; we may differ as to the relative value of distributing the works of Swedenborg, or collateral writings on his great themes; we may differ as to whether the Church itself or secular business firms ought to be the distributing agents of the literature of our faith; but let us be thankful that we are so well agreed that the teachings of the Church ought to be made public through a vigorous use of print.

We shall find our most serious difference of opinion in the question of advertising, that is in regard to our forms of publicity in the press and by circulars, cards, bulletins and so on. Some New-Church people believe practically all

of such advertising to be undignified, and a belittling of the Church and its message; others are willing to try the experiment, though skeptical of the results; and still others are confirmed enthusiasts regarding the value of publicity by proper church advertising. We shall agree that in such advertising there is danger of introducing elements that might lower public respect for the Church, but that danger can be successfully avoided. The question is as to the value of using that form of approach to the attention of the public which has proven itself to be of so great power in commercial interests, and as to the proper spirit in which such a public appeal should be prepared. Advertising is essentially causing people to turn toward a certain matter with attention. Its purpose is to attract notice and then say something, to catch the eye and then direct the mind to some definite object. It is to do in print what a public speaker does in oral address. Honest advertising does not mislead or use unfair means to gain its end. Manifestly, religious advertising must be genuine and serious, and must well repay the attention for which it asks. Business finds that the more worth while is the object advertised, the more valuable is publicity. The more a church has that is worth advertising the more valuable must be the results of its publicity measures. Business estimates results by the advantage to the advertiser; a church must consider the results to the reader and the advantages to the public. Two considerations must apply to any church advertising that is worthy of consideration. It must presuppose that many people are actually desirous to know the religious truths to which it points, and will welcome a suggestion as to where light may be found on the problems in which they are interested. And, secondly, it must set itself to arouse the attention and interest of the many who are not searching, but who seriously need just what the Church has to offer. It is not right to let the indifference of the public excuse us from presenting ever more eagerly the truth they need; the less public desire there is for what the New Church offers the more apparent is the need, and the greater the neces-

sity of making the appeal to minds and hearts so much the stronger. We have been too much afraid of repelling others by zeal. Intellectual assertiveness may indeed repel good people, but loving presentation of truth can offend no one whom there is a possibility of its helping. Another factor is noted by business men, and is worth something to the Church, namely, that there is a reflex action to advertising which tends to improve the quality of the thing advertised. More public notice of our Church, rightly phrased, would tend to encourage us to improve our church life, increase our cordiality to strangers, develop our ability to speak intelligently of our teachings and intensify our interest in extending the wholesome influence of our Church —that is, add to and deepen our missionary zeal. No longer do the majority of people in this country think of the Church as an active and useful institution. There is a burden of proof upon the Church to justify its existence. Not all who have heard of the New Church believe its influence to be wholesome and beneficial to the public. Our church has had a great deal of publicity which was unwelcome. We need to counteract the public impression existing in many places. The Dean of the Pulitzer School of Journalism has remarked, "There are denominations which resent publicity so bitterly that newspapers hesitate; and it is true also that where this is the case, we cannot feel that standards are so high as in denominations that gladly say, 'Let the worst be known.'" Publicity however must never be defensive, and advertising must never be apologetic. The truth must be stated with conviction, and its practical character borne out in conduct. The New Church is in no way on the defensive; it has a positive work to perform and a constructive mission to fulfill in the world. It has three lessons to teach mankind—that Jesus is God, that the Word is His message, and that the salvation of good life is His work. The importance of these in a community that is rapidly forgetting them, makes active publicity incumbent upon the church which believes them to be the basic principles of eternal life.

But let us return to the question of advertising. The experiments which the New Church has tried in this field have proved their worth. The missionary of the Illinois Association reports that during the year ending last October, answers from paid advertisements have been abundant, with orders for New-Church books and literature from 2,230 persons. Advertisements were placed in 600 journals. Of the one book, "Heaven and Hell," 1,645 copies were ordered during the year. The society in La Porte has been placing brief doctrinal statements in the papers at advertising rates—a wise plan which other societies ought to follow. In the West there is a movement to form a Laymen's Publicity League among New-Church people. Here in Massachusetts a committee on Church Propaganda has been appointed by our General Pastor. The conviction is being forced upon us that we have been neglecting the power of the press to further New-Church development. There is value in the plan followed by some of our neighbors, of placing reading matter articles in the newspapers under agreement to purchase a certain number of copies of the issue. This would suggest further that we might better bend our energies to make public the facts of our religious system, rather than attempt to arouse interest directly in Swedenborg. It is difficult to attract public interest to the work of a man deceased a century and a half ago, especially in relation to religious work; but it is possible to arouse interest easily in a living church that proclaims such a wonderful new gospel.

There are some things learned by commercial advertisers that ought to be remembered by any publicity agent of a church. "Most advertisers make the mistake of trying to tell too much at one time." We must learn to make pithy, concise and telling phrases. Why has the public come to expect prolixity in religious statements? This is an age of epigrams, and Swedenborg has written some of the most remarkable of them. Cannot we learn a little more of the art? Do you not always read the short editorial comments in your daily paper? Again, advertisers have learned the

value of repetition, until a fixed impression has been made. Some find fault with Swedenborg for so much repetition; but are not those repeated statements the ones we remember? We are apt to insert an article or advertisement once, in one place, and the little impression it makes is soon forgotten. Advertisers know the value of a picture. Why not pay for the space to put a picture of your church with your announcement of services? A diagram always catches the eye. Why not more publishing of those simple charts or diagrams which bring out distinctive New-Church principles so forcibly? Think of the publicity value of pictorial language and practical parables; and yet we make little public use of either in our churches. How the old prophets of Israel would have attracted and held attention today, perhaps even by advertising! Their effort was not to attract attention to themselves, but to get the Lord's message before the people. If this is our earnest purpose we shall not too readily shrink from the publicity which somehow we have imagined inconsistent with the promise, "I the Lord will hasten it in its time."

The church has had much to criticize in the daily newspapers, but has it attempted to improve the condition of affairs? It is asserted that "the most direct route to influence in a newspaper office is by way of the mail bag." Have many of us written to editors to thank them for some insertion that was useful to our church, or to inform them of some mistake in connection with our history or principles of faith? If we believe that some influential papers are in league with malign interests we ought to make some effort to alter this condition, not by suspicion and condemnation but by friendly help. There is much of news value in connection with our church that we ought to submit to the papers in readable form. Some of us have admired the way one of our Baltimore New-Churchmen does this. The New-Church Evidence Society attempts to accomplish something of this kind. Newspapers will be much more disposed to insert such matter if the Church is a regular, paying advertiser; and why should it not be? Probably the same is true

of magazines and other periodicals, in which there ought to be articles about the New Church and its teachings. Is there any valid objection to church publicity by magazine advertising, if we can afford it? One of our active western missionaries has already proved its worth.

There is room for improvement in the advertising methods of our church in our own periodicals. Do we realize the confusion and waste, involved in three or four New-Church organizations advertising the same book in the same paper? It is good news that our publishing societies are about to combine in issuing a joint catalogue, and they ought to go further and combine on advertising, perhaps giving the various addresses together at any of which a book may be procured. Would not an entire back page of the *Messenger*, announcing books, be worth more than the scattered columns inserted independently by separate agents? By such combined advertising we might not only accomplish much more with the money, and avoid confusion in our appeals to the public, but would be enabled greatly to increase our church advertising in other periodicals having extensive circulation.

There are other forms of publicity which would bring about useful results if undertaken more systematically by our Church. We believe in the value of mailed announcements and have accomplished some of our most definite results thereby. We have not fully learned to prepare such matter in readable form, or to present it pointedly and forcibly. We have not realized the extravagance of cheap printing, and the economy of excellence in typography, press-work and stock. We seldom put in a picture or a diagram on such matter or use color contrasts.

"The weakest point in an advertising campaign through the mails is the lack of an adequate follow-up system," says one man of experience. This is another lesson we need to learn, to find out what impression the first announcement has probably made and follow it with other matter, adapted to deepen that impression. Best of all is the personal letter or the actual interview that makes the recipient feel the force

of a system appealing to him. For no amount of advertising or publicity can ever take the place of a missionary zeal in the hearts of the people who venture to represent the Church. Publicity is a request for an opportunity to speak to people more personally. Our advertised welcome will need to be backed with an earnest and genuine cordiality in our churches; our announced desire to introduce others to the truth must be accompanied with a warm and intelligent devotion to the truth, in ourselves.

Much of what has been said is inconsistent with the traditional attitude of New-Church people. We have talked of things new, but have been afraid of innovations. We have assumed the very preservation of religious belief to be dependent upon the truths revealed to us, yet we have hesitated to ask men to take this water of life freely. We have decried the efforts of others for an energetic spreading abroad of the old gospel, but have felt reluctant to push the claims of the new. Of course publicity has its dangers; advertising introduces subtle temptations, but we ought in the Lord's strength, to be able to meet them sensibly and effectively. Our methods need not be cheap or undignified; our interest must not be worldly, inspired by desire for popular notice and crowded churches; our results should not be shallow or transient. If there ever was a church justified and even obligated to undertake wise measures for publicity, it is the New Church. It is practically a question of right policy; it is ideally a question of eager loyalty to our trusteeship. It would open our eyes to know the number of earnest believers in the doctrines of our Church, who first learned of our books through advertisement or specific publicity work of some kind. They are very many, and they are in turn always eager to carry the light to some one else. "Then he that had received five talents went and traded with the same, and made them other five talents. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matthew xxv, 16, 23). PAUL SPERRY.

THE LARGER CHARITY.

"FATHER, forgive them; for they know not what they do." These tender, sympathetic words, uttered by Jesus when about to be nailed to the cross, came as the climax of many an incident when condemnation seemed in order. He who "knew what was in man," the worst as well as the best, sent forth his great love even when there seemed least reason to expect it, thereby setting for all time the example of perfect charity and unfailing forgiveness. He not only sat at meat with and ministered unto those whom the world was most ready to condemn, but put all expectations at naught by the compassionate humanity displayed among those who seemed most to deserve reproach.

All through the Christian centuries the world seems to have been awaiting the time when this charity should prevail. All through these ages men have stood apart in external condemnation. The time for a radical change has come in our day. All about us there are signs that this is the social century, the age of brotherhood. It is these signs which we are to consider in what follows, with the conviction that he only who truly serves shall understand the charity which this new spirit of brotherhood implies.

First, however, let us ask, What is it truly to know a man, to judge righteously? The answer calls for deep thought in the light of Divine truth. We turn from the surfaces which prompt most thoughts and affections. We are led to the central love which gives character to man's spiritual career. To the Divine vision this inner life lies open like a book, with all its aspirations, its trials and conflicts. This book is not wholly closed to human eyes, and we may in increasing measure take it into account. For does not the Mind whose judgments are righteous quicken our understanding with true wisdom to the degree that

we are open? You and I may not know when this wisdom is most active within us, yet we are at any time capable of acting better than we know. By yielding ourselves more frequently, we may enter more deeply into this source of guidance. Thus to be taught is be quickened to see in our fellow men the ideal soul in process. Truly to judge is to be led far beyond the present to a glimpse of the goal of all human endeavor. Thus to be quickened is to be in a position to call out the best from others, to be loyal to the ideal despite all failures, to be guided by the divine spirit of charity.

The larger charity is not quiescent or merely intellectual. Stirred into activity by the Divine love, it goes forth to meet the neighbor more than half way, forgiving until seventy times seven, overlooking many a grievous fault. Man is regarded, not by himself, as if a mere isolated center of self-love; but as social, intimately near his fellows, and at heart, when quickened by the Lord, eager to do right. Thus to regard him is by no means to be unmindful of the adverse influences which surround him. Realizing the power of love of self and of the world, one is prompted to be truly considerate, looking beyond the temptation to the heavenly influences through whose aid it can be overcome. When we as human beings would condemn, when the tendency to judge by the appearances is almost beyond control, the Divine Wisdom bids us to be mindful of the ideal. We are thus led to think of the man, not of his deeds; we summon the real man to be his true, full self. Whoso is human enough to extend the helping hand to one in need, whatever the world may say, is at the same time open to the Divine Wisdom which makes all charity genuinely efficient. Thus we find clues both in the human and in the Divine. Gathering these clues into an ideal, our hold upon true charity grows from more to more.

We often become aware that under similar circumstances we might have done what the person under condemnation is charged with doing. Indeed, we might not have met these conditions so well. Painfully aware of our weak-

nesses, the habits that impede, the selfish tendencies that rise into power, we know how hard it would be to meet the trials under which others are failing. We know, too, when we carefully consider the matter, that there are so many social factors implied in our faults that it is almost impossible to attribute blame where chiefly due. We ought to have been strong, we admit, we should have sought the Lord's help more frequently and earnestly. Yet we see plainly why, encumbered as we were, we acted as we did in a given case. Such reflections might be carried too far in one's own case, for they might breed self-satisfaction. But we might well turn to our neighbor with the realization that, beset by conditions similar to those that proved so great a test for us, he needs our sympathy and assistance. We may indeed be considerate of others with a love we would never think of applying to ourselves. Increased knowledge will be likely to lead to more sympathy and charity, rather than less. Thus a time may never come when we shall turn away in adverse judgment. Possibly you and I never know any one well enough to condemn. There may not be any person whom we should refuse to forgive. If we forgive ought we not to forget? If we forget should we not begin again, giving our brothers every opportunity to start afresh?

Surely, we have no right to estimate a man's conduct save in the light of the crucial incentives and events which have brought him where he is today. But he is far more than a resultant of his history, he is a soul fraught with Divine purposes, and the inmost promptings of his nature lie beyond our ken. It is difficult even to know human motives, to say nothing of our effort to grasp the Divine purposes. Very often we must have been following a false clue when we called our fellows to account, or when we were actuated by that which passes for charity in the world. For true charity turns upon the quality of a man's life, the type of goodness achieved through him. No two ever received the Divine goodness in precisely the same way. No two have exactly the same work or mission. In

ideal, however, we are co-workers in behalf of a goodness essentially the same in all. Let me then realize how deep is the kinship between the man I would serve and myself. By checking the tendency to judge, by seeking heavenly wisdom, I may be prompted to give what is for his true good in the long run. My gift is truly spiritual if it thus have in view what a man needs rather than what he wants. Hence I am likely to refrain from the ordinary distribution of earthly goods, and from making the gifts required of me by society. Thus charity may assume a heavenly form, lifted out of the realm of mistakes, and those impulsive deeds we do simply to be rid of the matter. One is also minded to avoid the assumption that one's own way is right, the neighbor's wrong. Not until we forego the attempt to make others like ourselves shall we attain the right attitude. We cannot change men. At best we can assist them to recognize the influences of varied sorts to which they are most intimately subject.

We cannot put ourselves in another's place through a sheer act of will. Taking our clue from Him who "knew what was in man," we realize that much more is expected of us. Man is a complex being, actuated by varied impulses, stirred by conflicting passions. His instincts contend with his ideas, the flesh with the spirit, the emotions with the will. It would be unreasonable to classify all these promptings alike. Some belong on a lower level and are half-spent forces of contests that used to be. Others belong to a higher phase of the self, slowly but surely coming into power. Amidst the inherited and temperamental influences, on the one hand, and the forces that make for character, on the other, stands the soul, now ardently desiring to be a worthy human self, but again immersed in the enticements of the old man who is dying while the new struggles into the ascendency. Furthermore, man is essentially social, and each of these activities allies him with groups, lower and higher, corresponding to his conditions, his needs, and his type. A man makes most headway when he stoutly refuses even to think of the true self as one with

the impulses of the lower level. There is every reason to separate the soul in an ideal sense from the waning, struggling life of the man we used to be. The more wisely we make this ideal separation the more true our insight into the life of our brother man, for we then regard him in the light of spiritual causes and the Divine ideal.

A prominent clergyman of saintly character once looked into the eyes of his congregation and told of his experience in addressing an audience of six hundred convicts in a state prison. "As I look into your faces," he said, "and recall the faces of those convicts, I do not find any essential difference. In theirs the lines were more strongly emphasized, that is all." At first thought this seems a strange statement to make to a Christian gathering, but it is characteristic of our modern attitude. Once the criminal was a being set apart as somehow utterly unlike ourselves, and we thought of him as entering the prison a hardened individual, made such solely by his own passions. Now we know that many a man is consigned to jail who comes out far worse than he went in, and we know that first offences are often very slight. We have come to look upon most prisons as survivals of the dark ages. We know that crime is only one of many expressions of a disordered society, and we realize that the worst offenders are not in jail. Accordingly, we have begun to substitute educational methods. The implied change from wholesale condemnation to careful thought on all sides of the question of human misery in general is so great that it is worth while to dwell on it somewhat fully; for these changes in our social consciousness are preparing the way for the larger charity.

Modern science helped to bring the change. In place of the general ideas that once prevailed, science has given us a view of things in process of development out of elements gradually assembled and actuated by forces that moved almost insensibly from stage to stage, organizing the most minute tendencies into world-wide habits. Thus science has turned our thought from the mountain to the

atom, from the tree to the cell, from the animal at large to the animal as a product of infinitesimal stages of growth. From the cell and the atom science has in turn passed to the elements of the atom itself, thus to a finer world scarcely separable from the realm of spirit. Even chemistry has proved too general. The same changes have resulted as we were led from history with its vast periods and noteworthy events to psychology, the science which deals with man as a center of inner forces. Time was when we thought of man as an unchanging entity actuated by feeling, thought, and will, as if these "faculties" were wholly distinct. Now we study mental man in process, noting even the slightest changes, the slow increase of power, and the influence of various factors never before taken into account. Equipped with this point of view, we have turned to human society with new light, endeavoring to learn what processes actuate the individual. New worlds have opened on our vision as we have caught this modern spirit. We now see that nothing can be truly understood save in this careful way, through our increasing knowledge of the infinitely small. We are able to look into man's past with something like thoroughness of detail, classifying the influences which have shaped him, those that tend to make him a creature of heredity and environment. Burdens once theoretically placed on the shoulders of the few are seen to belong to groups. Thus we realize afresh that in many respects man dwells in conditions not of his own choosing.

It does not follow that every crime is a disease, every sin a product of ancestral influences. Equipped with this external knowledge, we have the more right to insist on spiritual causes. We may well protest against any judgment based solely on a study of evolution and the external conditions of man's social life. Man is in some measure free, however burdensome his ancestry, however imprisoning his environment. Yet the entire situation appears in a different light now that we have ceased to be merely general. The more profoundly we know man's inner life in

detail, the more we find it commingled with social influences. As a result we see clearly that every problem before us is essentially a social issue. It is no longer right to single out an individual, or judge man apart from woman. It is less a question of the evil tendencies of human nature and more one of the aspiring goodness within all this assemblage of social forces. Thus our thought turns afresh to the ideal of our divine birthright, and of the meaning of every function in the divine order.

Social workers of various schools have emphasized the same conclusions. They have taught us the importance of knowing and ministering to each individual as somehow offering a new problem to be solved, yet one that is inseparable from these essentially social issues. The more intimately one is thus led to know a man the further back one is driven—into his home, his history, his inner life, his heart; finally to the spiritual source of all life. The new charity of our day grows up in the new world thus revealed.

In a different way, our knowledge of society has grown through the campaign of exposure, by the aid of photographs showing how people live and labor. Painful in the extreme are the facts. Hard indeed is it for some to keep the faith. But out of this agitation has come the movement in behalf of the white slave, the ideal of the human being who shall be well born, who shall become a strong, pure man or woman. We had to know the facts before we could inaugurate reforms. The same is true of the movement to improve the conditions of laborers young and old. We are thereby acquiring a new social consciousness imbued with sympathy for the downtrodden and enslaved. This in turn has led to the conviction that the entire social order must be changed. No one may yet see how this should be done. We may well withhold assent from the more radical plans thus far proposed. Yet we can do no less than sympathize with those who have been led to adopt these programs. This growing willingness to take sides with the oppressed is one of the most prom-

ising signs of our age. We are sent back to the Gospel with new clues, mindful afresh that Christianity was proclaimed as a gospel of brotherhood founded on the central truth that "we are members one of another."

A corresponding change from the merely general is taking place in the educational world. Here, too, science was the forerunner. It is being made plain that true education leads not only to knowledge of details, but that the best work is done through intimate psychological knowledge of each individual. Our educational methods are becoming at once more practical and more social. True education in fact is founded on sympathy and that ready insight which shows the needs of another in relation to his ideal and to the aspirations of his fellow-men. Rightly to build for the ages you must truly know, appreciate, love. Education may thus become a foremost agent of the larger charity which delves beneath the surfaces to discern the human soul. Aware of the impulses that actuate man, knowing to what extent he is a product of instincts, a creature of habits, a slave to time-honored modes of thought and volition, it should wield the forces which aid man to become a consistent, moral individual. Thus the new science leads to a new art as it passes into the schools. It leads to a positive, constructive attitude, in contrast with the condemnatory theories of the age that is passing. He who catches this spirit is prompted to emphasize the good in people, to call forth the individual gifts, to encourage each to achieve the type. This new attitude is in accord with the conviction that the Divine Wisdom needs us all to manifest its wealth, that the Divine Love can fill an infinite number of hearts in ways known only to that surpassing love.

When we turn from these public movements to the more intimate changes of our own smaller existence, we make the same observations. Without doubt, most of us do nearly as well as we can under the conditions of our present life. We desire indeed to become better men and women, to think more sanely, live more wisely; and above

all to manifest more love. Our conscious ideals far transcend present attainments, and the Divine ideal reaches infinitely beyond. Yet it would be saying extremely little to declare that we are perverse, wilful. By so doing we might underestimate this wonderful creature whom God has made in His own image and likeness, making light of individual gifts and overlooking the true meaning of the differences between men. The larger truth is that we are in process of being made by the Divine Spirit. It is out of the question to judge either by the mere past or by what appears in the present. One cannot judge rightly either by the flesh or by the stages of growth, or even by the results, so far as these are external or temporal. This more intimate view leads us to put ourselves in line with the immanent creative presence whose power is the true efficiency in all development. For half the story is not told until we turn from the realm of effects to the domain of causes. These visible tokens by which we are prone to judge are merely the occasions of the Divine causality. God in His creative wisdom is passing in our midst, and we can cognize nothing aright if unmindful of Him.

Regarded on the under side, our finitude appears to be mere one-sidedness, hence our limitations are seen as prejudices, dislikes, disloyalties and blindness. Allowed to work alone, these tendencies do indeed result in mischief. Hence the history of human mistakes and sins. But these were never meant to function alone or to be understood alone. When human life is viewed from the upper side, we see that the Divine power has never known defeat and never could; since it is the one efficiency. God has been steadily leading each and every one of us, side by side, with a great social destiny in view. My finitude is not then my limitation in the sense that I am excluded from the Divine perfection, but is due to the fact that I am an organ of life, never meant to be understood apart from my fellows or apart from God. When engaged in my true work in the world I am not aware of limitation. What I thus do is needed, and will bring response. In so far as I do my

real work I share in the Divine activity, and know in some respects in my own person what it is to create. Things of mere clay shall rise into forms of rare beauty under my touch, for I shall be guided by Him whose essence is beauty itself. Wondrous harmonies shall sound forth from my violin, from organ or piano, if as musician I am open to "the music of the spheres." The bare facts of nature in her blood-red struggle shall assume profound significance, and a wealth of meaning shall be wrested from prosaic history, if science be my province in the world. The common tasks shall be transfigured by this ideal consciousness, and every one shall realize that he is working in the vineyard of the Lord.

There are many gifts, but in all the same Spirit. When you discern your gift, work at it with a will, mindful of the sublime truth that the products of all gifts belong in one system in the Divine purpose. If unable to discover your gift, work with a will at the labor which your hands find to do, endeavoring to learn what remains to be conquered before you can advance, what spiritual lesson your present vocation has for you. Cherish every aspiration, even the ideal that seems too heavenly for this earth. Let the joy of life shine through your countenance as you labor. If brought in contact with men and women who as yet have no inkling of the Divine meaning of their lives, endeavor to learn whither they are tending, what their talents are, in what respects they are dissatisfied, restless, or in doubt. Do not judge by these processes but by the awakening life coming forth into expression. Help your fellows to gain self-knowledge and adequate self-expression. Help them to do that which implies life. Help them to believe in themselves, to respect their insights. Encourage them, do not condemn, remembering that every one needs encouragement. Sympathetic activity of this sort is an earnest of the true charity which the Gospel teaches. Moreover, it may be touched with that Divine, creative insight which discerns all that is in a man and sees it whole.

To say all this is to realize afresh that charity is a life,

not a doctrine or attitude alone. The real test comes for you and me when we realize in what sense charity begins at home. Those whom we know very well, with whom we are frequently thrown in contact, those of our own country whom we so often fail to commend just because they are of our own country, are especially the ones we should begin to appreciate righteously. Our failure to appreciate them is doubtless due to the fact that we see them under all sorts of conditions, in process; hence we fail to think of the ideals that are being attained through these evolutionary stages. In truth, we already know these good people well enough to make all adverse criticism a disgrace. Catch yourself in the act and you will find yourself assailing your brother at precisely the point where you yourself are weak. You are really condemning yourself. First reckon with yourself, cast the beam out of your own eye. Then take the first opportunity to put yourself in your neighbor's place, recognizing in him the ideal man he is endeavoring to be, amidst these crudities which once led you to condemn him. He is your true neighbor, one whom you can greatly assist. You will be drawn to him if open to that Wisdom which knows all needs, that Love which touches all hearts. You will be drawn to him if you meet him more than half way, looking beyond all appearances to the heart. For you will then be human, and to be genuinely human is to be willing to lay aside the judgments by which we so often sunder ourselves from one another. The human heart is prompted to throw down all barriers and extend the brotherly hand, that is, when not checked by pride or mere conventionality. In a far greater degree the Divine heart prompts us to forgive and forget, to manifest love unstintedly. Thus human and Divine meet once more in the charity which draws men's hearts together. This charity springs from the Divine love which in deepest truth is "the life of man." Through this union that Wisdom is active which leads us to regard men as they truly are. Thus we see more plainly than ever in what sense love is the greatest of gifts.

He who taught this love to men in its full beauty and power gave it as a life. Its life went forth from His presence. His words were spirit and they were life. His deeds were gifts of life. As spirit and life His words were caught and cherished by the common people "who heard him gladly." Those were not the winged words that fly forth to do mischief, hence to separate brother from brother; they conveyed the life which reaches beyond all barriers and touches even the proud and scornful. He who thus spoke "as never man spake" went to those in sorest need, forgave those most hostile, loved those most despised; and when condemned "opened not his head" in self-defense. Sending forth His disciples to labor amidst the lost sheep and the afflicted, He conveyed the heart of this same quickening life of charity. Touched by this spirit, those who heard the apostles in later times were minded to give rather than to gain, to renounce even personal claims in favor of the common good. Inspired by this spirit the great Apostle gave the world his unsurpassed discourse on love. Later followers of the Gospel raised barriers, as if charity were for the elect, while the rest of the world was already foredoomed to misery. Time was when faith without works seemed sufficient to admit a person into the kingdom. The Second Coming of the Lord means a return to the life of charity as the true test.

We of today are working back to this ideal. We are reaching a helping hand to those most misjudged, disparaged, condemned. We are in the presence of fresh evidences that conduct is the test, that by the fruits of charity or service shall the true Christian be known. Our age is becoming increasingly social, we are drawing closer, with new sympathies, with more interests in common. In short, we see at least in a glass darkly that charity is a law, and that no one has made any headway in its fulfillment who has not taken up the standard of devoted service. The law seems almost overwhelming at first thought, when we realize at last what we should have done. Yet presently we see that it is the law of love. To "love thy neighbor as thy-

self" is the beginning. To love Him who is "Love itself and Wisdom itself" is to discover the life. But thus to love is to be loved by the Father "who worketh hitherto" while we work.

HORATIO W. DRESSER.

"JAMES GLEN: NEW-CHURCH PIONEER AND HERMIT."

II. A CENTENARY POSTSCRIPT.

One hundred eventful years have run their course since the departure of James Glen into the Spiritual World, on September 9th, 1814. The collection of facts concerning him which appeared in the issue of the Review for October 1912, cannot as yet be largely extended, but a few supplementary pages may serve as a slight recognition of his centenary.

The meagre details of Glen's early life and family history now available, may, conceivably, in the future give place to an ample and well-rounded record. Prompted by this hope the present writer has duly asked a certain James Glen, at the present time residing in Glasgow, the question, in effect—"Are you a scion of the family which, upwards of a century-and-a-half ago, produced in that city our 'New-Church Pioneer and Hermit'?" But this latter-day namesake has made no reply!

The newspaper containing the advertisement by means of which James Glen was directed to the first public meeting of readers of Swedenborg in London, on December 12th, 1783, still eludes the grasp of a twentieth-century searcher. But a paraphrase of that advertisement, from the memory of a contemporary "Swedenborgian," has been found in that vast repertory of information, Dr. R. L. Tafel's "Documents Concerning Swedenborg," 1875-7 (Vol. II, page 1177). The paraphrase occurs as part of a letter addressed in French by C. F. Nordensköld, under the date May 2nd, 1822, to Dr. J. F. I. Tafel, which is printed in his *Sammlung von Urkunden,* 1845 (Rev. James Hyde's

"Swedenborg Bibliography," 1906, No. 3355). Dr. R. L. Tafel assists the reader by presenting the letter in an English translation, but—doubtless by inadvertence—misleads him by inserting the address "62, Tottenham Court Road," where the original exhibits only a blank, which obviously should have been filled by words indicating "the Inner Temple, near Fleet Street."

A citation made in the former article (p. 547) from Charles Waterton's "Wanderings in South America" leads up to the irresistible inference that he married a daughter of Glen's "protector, friend," and fellow-Scot, Charles Edmonstone. The "fine little boy" of the same narrative developed into the notable antiquary Edmund Waterton, whose personal paragraph in Joseph Gillow's "Bibliographical Dictionary of the English Catholics" (vol. iv, 1895, p. 574) describes the learned man's mother as "Anne, daughter of Charles Edmonstone, Esq., of Cardross," Dumbartonshire, N. B. Another authority, a periodical styled *The Falcon*, in its first volume, published at Thirsk, Yorkshire, in 1899, writes (p. 65) of Charles Waterton: "he married the daughter of Charles Edmonstone of Demerara; her maternal Grandmother being an Indian Princess of the Arowak tribe."

Some of the services of "Mrs. Scott of Demerara" to James Glen, and to the New-Church cause in British Guiana, are noted in the former article (pp. 565-9); but her correspondence with the Swedenborg Society, there stated to have ended in 1836, probably extended over a much longer period. She may safely be identified as the "Scott, Mrs., Barbadoes" who is credited by the Treasurer with a contribution of four pounds in 1845. Meanwhile, in the Report for 1841, had appeared, for the first time, a list of "Benefactors" who by giving ten pounds and upwards had, from time to time, since the foundation of the Society, thus constituted themselves Life-Members of it. In this list figures the name "Scott, Mrs., of Demerara" as entitled to one vote; and the entry recurs in each similar annual publication until 1857. By an alteration of a Rule,

effected in 1856, such Donors became entitled to one vote for each five pounds they had subscribed; and in the list for 1858, 1859, and 1860 Mrs. Scott stands possessed, accordingly, of three votes. After the year last noted her name ceases to appear in the Society's record of Life-Members.

Desirous to supplement his story of New-Church work in Demerara by reference to similar undertakings in the neighbouring West India Islands, the present writer (NEW-CHURCH REVIEW, 1912, p. 571) mentioned two letters printed in the Report of the London Swedenborg Society for 1842, concerning a then-existing New-Church movement "in the Danish Island of St. Croix," and naming, among others connected with it, C. A. Kierulff, Attorney at Law, residing in the Island of St. Thomas. The little circle has, probably long ago, ceased to exist as an externally organized body; but in one respect its work has not, even now, exhausted its effects, as may appear from the following short narrative. Detained in the Island of St. Thomas against his will for some considerable time, Mr. John Bigelow and this Mr. Kierulff, being the only visitors in the chief hotel, had a conversation which resulted in the introduction of the former to the doctrines of the New Church,—surely a notable piece of missionary work.

The good example set by the Editors in their note appended to the former article (p. 572) has not yet resulted in the receipt by the undersigned of any further additions to his store of "Gleniana"; but the said editorial note has directed him along several pleasant and profitable literary paths, as may appear from the brief itinerary following. The exact time of James Glen's arrival in England in 1783 is, in the former article, necessarily left "an open question." It is known, as stated above and repeated here, that upon a day subsequent to December 5th he, being in London, saw in a newspaper an advertisement inviting readers of Swedenborg to a meeting on the 12th of the same month, at which gathering he accordingly presented himself. But the Rev. Dr. Theodore F. Wright's article in the NEW-CHURCH REVIEW for July, 1906 (p. 455-7)—guidance to

which was given by the editorial note aforesaid—cites an inscription upon the title-page of a copy of *De Commercio Animæ et Corporis* (1769): "This is the Latin of the foregoing Lucubration: 19 October, 1783, James Glen." Pausing to remark that the explanation points to the fact that when it was written there was, earlier in the same volume, a copy of the English translation of 1770, one passes on to consider the bearing of this date upon the present inquiry. That the writer was in England—if not in London—when he penned these words, seems to be a certain fact. Remembering Glen's inveterate habits of buying and of giving books, the later history of this volume may be inferred with some precision. At the foot of the title page is another inscription: "Given me by Mrs. Peckitt in Nov. 1809. J. A. Tulk." The donor's husband, to whom it had probably been given by James Glen, had died in 1808. One may fairly conclude from this evidence that the volume was bought by Glen in London, and that it never rested upon American soil until it was acquired from the present compiler's old friend, John Hardy, by Dr. Wright, some thirty years before his REVIEW article was written.

The special subject of Dr. Wright's article, as stated by its title, is "The Harvard Copy of the Arcana"; and it demonstrates, by comparison of the handwriting of notes in the three books, that (1) an incomplete set of *Arcana Cœlestia,* original edition, presented by William Hill to the Library of Harvard College in 1794,* (2) the *De Commercio* above-named, and (3) a copy of *De Divino Amore et Sapientia* (1763),—the two last-named being in Dr. Wright's own library,—had, each and all, been similarly annotated by James Glen, and had thus, presumably, been "once upon a time" his property. (Only a Samuel Taylor Coleridge dares deliberately to annotate volumes borrowed from another man's library!) One of the pencilled *Arcana*

* See the final paragraph of "A Letter of William Hill, 1794," in THE NEW-CHURCH REVIEW for 1898, pp. 58-65. Prefixed are references to other sources of biographical information concerning the letter-writer.

notes, affixed to No. 7487, reads "Written by Mr. Swedenborg himself, these books having been his once: They were bought of Mrs. Lewis." That James Glen was the buyer thus indicated can hardly be doubted, if due weight be accorded to the evidence adduced by Dr. Wright; and that one of the three works was purchased on or before October 19th, 1783, is proved by the purchaser's own inscription already cited. (Such inscriptions are usually written on or near the day of purchase, when the joy of possession is still young!) Thus emerges the corollary:—James Glen had been in London for nearly three months, at least, before the meeting in the Inner Temple whereat he was introduced to Robert Hindmarsh and his colleagues, then and there commencing several life-long friendships and, practically, initiating his life-work for the New-Church!

In his opening paragraph concerning the Harvard *Arcana* volumes, Dr. Wright tells "how they have been inspected with much interest by Rev. James Hyde, Mr. Alfred Stroh, and other bibliophiles of the New Church." Some of the results of Mr. Stroh's examination were communicated by him to *New-Church Life,* November and December, 1904 ("Swedenborg's Annotations in a Set of the Arcana Cœlestia"): and he returned to the subject by writing an article, under a similar title, in *The New Church Magazine* for September, 1908. The Rev. James Hyde traversed some of his friend's conclusions in a letter described by the Editor as "Of bibliographical interest" which appears in *New-Church Life* for June, 1909. It is proposed to utilize here only those parts of the work of these two eminent bibliographers which bear upon the original ownership of the volumes by James Glen and their later possession by William Hill.

The "Mrs. Lewis" of whom was bought the *Arcana* volume containing No. 7487 bearing the pencilled annotation to that effect, was Mary, the widow of John, Lewis, printer and publisher of No. 1 Paternoster Row, London,—the world-renowned narrow carriage-way under

the shadow of St. Paul's Cathedral, then, as now, largely occupied by the bookselling craft. In the index to the "Swedenborg Bibliography," the name of John Lewis occurs ten times, that of Mary, his successor in the business, eight times, and that of H. Trapp—described upon the title-page of a volume published in 1778, as "Son-in-law and Successor to M. Lewis"—once. John Lewis was probably the author—certainly the prompter—of the "First Announcement of Swedenborg's Theological Writings," dated February 5th, 1750, which constitutes No. 258 in Dr. R. L. Tafel's "Documents," occupying therein pp. 492-7 of vol. ii. John Lewis was also the publisher—the author, however, defraying the cost—of the original edition of the *Arcana* in eight volumes, subdivided into thirteen separately-paged parts (1749-1756), which form items 565 to 577 in the "Swedenborg Bibliography" aforesaid. The same publisher issued, at Swedenborg's expense, John Marchant's English translation of the second volume of the *Arcana* in six parts ("Bibliography," Nos. 619-624) in 1750. Two years after the completion of the Latin *Arcana, viz.,* in 1758, John Lewis printed and published *De Telluribus in Mundo Nostro Solari,* also, in the same year, *De Cœlo et de Inferno, De Ultimo Judicio, De Nova Hierosolyma,* and *De Equo Albo.* The Rev. James Hyde affixes to John Lewis's name in the "Bibliography" Index, as the years of his publishing, 1739-1758; and in like manner (apparently nothing concerning "our author" having been issued within the intermediate years, 1759 to 1765, throughout which, however, the business undoubtedly flourished) to the name of his wife, 1766-1775; a term extended by the inclusion of H. Trapp's business, as above, to 1778 and later. In 1772 and subsequent years "Lewis, Paternoster Row" was advertising in *The Gentleman's Magazine* and in *The Monthly Review,* as having for sale, copies of William Cookworthy's translation of the "Doctrine of Life," in like manner as had "M. Lewis" of the same address, in 1770, offered *De Divina Providentia,* 1764, *Apocalypsis Revelata,* 1766, and *De Amore Conjugiali,* 1768. From

these and other particulars, furnished by the "Bibliography," it is evident that the business of John—later of Mary—Lewis, was not only that of a publisher and a printer, but also that of a bookseller; and it may fairly be assumed that H. Trapp not only maintained the methods of his mother-in-law, but also retained the name by which the concern had been made widely known for many years. James Glen's memorandum in "Arcana Cœlestia," Vol. vi., to "these books having been . . . . bought of Mrs. Lewis," and his "dashing" signature upon the title-page of *De Commercio,* as on "October 19th, 1783," clearly point to considerable purchases by him at the old-established Lewis-Trapp bookshop in Paternoster Row in the season which an Englishman, writing primarily for Americans, may be expected to describe as the Fall of 1783.

An early customer at the same bookstore wrote in 1771, to a friend in America an account of a business visit there; and the letter containing this account was printed, nearly a century after the occurrence described, in *The New Jerusalem Messenger* for December 28, 1861.* The writer of the letter was the well-known Moravian Minister, the Rev. Francis Okely, B.A., who is the subject of Note 257 in Dr. Tafel's "Documents" (vol. ii, pp. 1243-4). The communicator of the letter was the Rev. W. H. Benade who informed the Editor of *The Messenger* thus: "The paper, of which this is a copy, is said to be in the handwriting of the Rev. Jacob Duché, rector of Christ Church in this city [Philadelphia], at the period of the Revolution, and to have been by him transcribed from the original manuscript." The following "Document" is headed "Rev.

*It was reproduced in *The Monthly Observer,* vol. vi, London, 1862, pp. 95-101, whence the following citations have been made. The document is obviously that described in *The New Jerusalem Magazine* (Boston), 1865-6, p. 622, as "having on its back the following endorsement in his [Duche's] hand: 'Reverend Mr. Okely's letter from Northampton in England, to his brother, Mr. John Okely, who is a Moravian at Bethlehem. Mr. Okely is a clergyman at Northampton. 1788.'"

Mr. Fras. Okely's Reflections on Baron Swedenborg's Works," and commences:

My first knowledge of the Baron was in the year 1767, and I received it in the following manner:—At this time I taught Latin, etc., to a few select young gentlemen; being at a loss for some better books, with respect to matter, than are usually taught in grammar schools, I looked over most of the catalogues printed and published in London. In one of them I met with a book having this extraordinary title *De Coelo* . . . . . that is "Concerning Heaven" . . . . . This I bought and read in part . . . . . On further enquiry, after a while I found the author of this piece, written in Latin, was Baron Swedenborg, and the printer in London, Mr. Lewis of Paternoster Row. From his relict, Mrs. Lewis, I was informed of more particulars respecting this extraordinary person, and afterwards, in the year 1771, in September, I had an interview with him at his lodgings in Coldbath Fields. It came about in the following manner:—I was in London at the Provincial Synod that year; when it was over I called on Mrs. Lewis and her son-in-law, Henry Trapp. They had promised to let me see the Baron's book concerning "Marriages in Heaven," and I accordingly went to fetch it.* No sooner was I entered their bookshop, but they told me, that had I come a few minutes earlier I should have seen the *Latin* author (so they called him): he was just arrived from Holland, and would be there again on Saturday (this was Tuesday, September 10th, 1771). I replied that, as glad as I should be to see him, yet could I not hope it, being to return to North[amp]ton, to attend my official duty there, that very day. But said, "If God should see it needful, either on my own, or on account of any other, [f]or me to see him; He could in the interim bring it about notwithstanding." I dined that day at my friend's Mr. Edmonds. Just in the midst of dinner-time a note from Mr.

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* The friendly relations obviously existing between the clergyman and the publisher may be explained or illustrated by the fact that from the house of the latter had already issued some Moravian publications in which Okely must have been interested. The first edition of John Cennick's "Sacred Hymns for the Children of God in the Days of Their Pilgrimage" bore the imprint of John Lewis. The second edition of Part I. of the same writer's "Sacred Hymns for the Use of Religious Societies," 1770, was "sold by M. Lewis, No. 1 Paternoster Row;" while Part III. of the same collection, 1764, was "Printed and sold by M. Lewis at the Bible and Dove in Paternoster Row," manifestly a variant of the same address.

Trapp was handed to me, whereby I was informed that no sooner had I turned my back, but the Latin author returned; that then they proposed an interview with me; which at first he declined; but on further explanations of my character he accepted it, and appointed four o'clock in the afternoon of the same day. I went there, and was courteously introduced by him to his lodgings, up one pair of stairs;* and spent at least two hours with him, at first in English and Latin, but last and for the most part in German, that being the most fluent language to him.

Then follow further interesting particulars concerning the interview, supplementing those given by Okely to Wesley in the letter from which is extracted Dr. Tafel's "Document 278" (vol. ii, p. 696).

Accepting Dr. Wright's proof that the Harvard volumes were originally purchased by James Glen from Mrs. Lewis, particulars of an imperfection in the set already mentioned may be thus transcribed from the same authoritative source (NEW-CHURCH REVIEW, 1906, p. 457). "The set of the 'Arcana' lacked the eighth and last volume." Mr. Stroh's article in *The New-Church Magazine* noted above asserts that not only this missing Vol. VIII., but also the Vol. VII. which originally formed part of the same set—absolutely identifiable by the uniformity of their binding and of a series of markings throughout them—now form part of a set possessed by the lineal descendant of the first English-speaking New-Church congregation in this world, that at Argyle Square, London. Mr. Stroh affirms concerning the Harvard set (*New-Church Life*, 1904), "There are no annotations by Swedenborg in Vol. VII," and "It is clear that the volumes were bound, and cut down in binding, after Swedenborg had made his annotations, for a small portion of the writing on the page described above has been cut away." Did James Glen, having bought the whole set from Mrs. Lewis, subsequently divide it, so that, either by gift or purchase, it ultimately came into the hands of two owners; or did he, meaning to buy the whole set, receive only a part of it? Who knows? In the case

* The house remains to this day, unaltered in any important respect.

of the six volumes which found their final resting place in the Library of Harvard University, Dr. Wright may be further quoted:

> This deficiency [*i. e.*, the lack of vol. viii] was, in part, supplied by an antique blank-book in which a clear writer copied the summary of the internal sense of each chapter (*Exod.* xxv-xl), omitting the text, the interpretation at length, and the portions between chapters. The handwriting of this manuscript volume is certainly Mr. Hill's, for it shows, in both letters and numbers, the same characteristics as his own name written on the title of the first volume, and his inscription of presentation, *Ex dono W. Hill, 1794,* which he placed on the fly-leaves of all the volumes but one, no doubt an accidental omission.

The recipient—or purchaser—from James Glen, or Mrs. Lewis, or other source, of the two Argyle Square volumes, must have promptly procured the others necessary to complete the set (albeit not uniform in binding), and have placed upon the title-page of each of the eight volumes the signature "Menander"—for the writing is described by Mr. Stroh as "the very old autograph." By so doing the antique writer has, possibly, supplied twentieth-century antiquarians with a practical clue to his identity. The date and other circumstances connected with the acquisition of this un-uniform copy by the Argyle Square Society do not appear to be known by any of the said antiquarians.

Eleven years after James Glen's purchase of the *Arcana,* if it occurred in the course of his first visit to England, in 1783-4,—or seven years after that event if it occurred in the course of his second visit in 1787,—six of the volumes were, as we have seen, presented by William Hill to Harvard. How did their donor come by them? The obvious answer to the inquiry is that they had been given to him by the original purchaser, James Glen. Presenting books to his friends and other New-Church acquaintances was, obviously, one of his favourite occupations. Was William Hill one of those friends? it may be asked; and the reply must probably be affirmative.

A brief memoir—which is known to have been revised

by his friend the Rev. John Clowes—forming a Preface to a volume entitled "Devout Prayers for the Use of Families and Individuals, by the late Rev. W. Hill,"* printed at Liverpool in, or about, the year 1828, supplies the following sentences:

> He was born at Wolverhampton, on the 5th of July, 1762, and entertained at an early age a desire to become a minister of the Church. In London, where his father had also an establishment [Wood Street, Cheapside], he became acquainted with the Rev. Jacob Duche . . . with whose preaching he was much delighted, and affectionately sought his friendship.

The Rev. Jacob Duché, who has been named, in another connection, upon an earlier page, was compelled, by stress of politics, to leave his parish and home in Philadelphia, at the close of December 1777, and to take refuge in England. In the year following he "obtained a considerable reputation as a popular preacher at Bow Church in Cheapside," *i.e.*, a building situated within a stone's-throw of the Wood Street warehouse and dwelling place of William Hill. Resuming our citation from the biographical Preface, we are there informed concerning William Hill:

> In 1795, he visited America and landed at Boston . . . . . In America he again met with his beloved friend, the Rev. Jacob Duche who had settled there [returning from England in 1792], and whose daughter he afterwards married . . . . Before his marriage he visited England for a few months, but afterwards resided in America . . . . It pleased the Almighty to remove him from this world on June 2nd, 1804, in the forty-second year of his age.

On July 16th, 1782, the Rev. Jacob Duché was appointed Chaplain and Secretary of the Asylum for Female Orphans, in St. George's Fields, Lambeth, London. De-

* The writer of an obituary notice of William Hill's widow which appears in "The Intellectual Repository" for 1836-7, p. 105, over the initials J. S[tirling], states that he was "not a regularly ordained minister."

scribing, in his third chapter, occurrences of the year 1785 and onwards, the Rev. Robert Hindmarsh writes:*

> The Rev. Jacob Duche . . . one of the most eloquent and popular preachers in London, had for some time embraced the doctrines of the New Church, and in all his discourses from the pulpit gave evident proofs of his attachment to them, though at first with great caution lest it should be generally known that his sentiments were opposed to the doctrines of the Established Church, of which he was an avowed member . . . As public worship had not as yet been established in the New Church, many of our friends attended his Ministry on the Sundays.

The date of the popular preacher's reception of the New Church is, for present day students, an uncertain figure, but it may be noted that an English translation of "The Doctrine of Life," by the Rev. John Clowes, published in 1786, contained a preface written by the Rev. Jacob Duché. Again utilizing the labors of the Rev. Robert Hindmarsh, the reader is informed that

> Mr. Duche . . . afterwards opened his house at the Asylum for a number of friends to meet in, for conversation on the doctrines. These meetings continued for several years; and I have been present, when upwards of thirty persons, male and female, have spent the Sunday evening together in a truly delightful manner, receiving from his lips the most impressive lessons of instruction, and mutually interchanging sentiments of pure affection for the truth, and for one another.

That William Hill was a highly appreciative attendant at these services and meetings may safely be certified. Then naturally follows the question, Did he there meet, and commence a friendship with, James Glen?

The Rev. Jacob Duché's official connection with the Female Orphan Asylum commencing, as noted above, on July 16th, 1782, ended on January 1st, 1789. Within that term were included the periods of each of Glen's visits to London, 1783-4 and 1787. It may fairly be assumed that until he met Robert Hindmarsh and his friends on December

* "Rise and Progress of the New Jerusalem Church," 1861, p. 40.

12th, 1783, James Glen was a stranger to the London New-Churchmen of that day, but it cannot be believed that when he was thus introduced to them he failed to immediately avail himself of all the advantages thus placed at his disposal—including the services and meetings at the Asylum, if they had already commenced. There he must have met Duché's admirer, friend, and future son-in-law William Hill, to whom as one of the fruits of friendship he may have presented the volumes of the *Arcana,* bought of Mrs. Lewis, which were, later, given by their recipient to Harvard College.

The last surmise, if correct, pleasantly connects Glen with another of the foundation stones of the external New Church in the United States. His discourse on the 5th of June, 1784, was the first vocal utterance of the new truths on the Western shores of the Atlantic; and the books left by, or consigned to, him in Philadelphia were the first outspringing of the stream of New-Church literature which has flowed and spread throughout the succeeding one hundred and thirty years of American History. When Thomas Worcester, then an undergraduate at Harvard, was led to search for the works of Swedenborg in the College Library, and to find them in "a rubbish room," some of the volumes which he thereafter handled, physically and mentally, to such good purpose, had been, it would seem, originally furnished by James Glen to his friend William Hill. All honour to the memory of this triumvirate of New-Church Worthies!

CHARLES HIGHAM.

CREATION AND EDEN.

(THE WORD AS A WHOLE: SECOND SERIES, NO. 1)

THE subject matter of the first eleven chapters of Genesis is of perennial interest viewed from science, archeology, mythology, history and theology. The literal interpretation of the first seven chapters has been well-nigh abandoned, and theologians are now calling this story a myth and an allegory; but what the allegory means they do not know. The archeologists are finding Assyrian stories of the flood which long antedate the event itself, if the chronology of the Book of Genesis is to be taken literally. Critics are also assuming that the Assyrian accounts are the source whence the Jewish story derived its origin; but the Assyrian myth is burdened with the grossest polytheism, not a trace of which can be found in the Biblical account. Swedenborg teaches that the Biblical story of Creation to the Flood was copied verbatim by Moses from a Word which existed before our Word, and which is the source of the many traditions of the flood found with many nations. This Ancient Word was written by correspondences, and embodied spiritual ideas under natural forms, which accounts for the mythical forms in which all the traditions of Creation, Eden, and the flood appear. In all the literature which treats of this subject, little or no attempt has been made to interpret the story, except by Swedenborg and those who accept his principles of interpretation. The modern theologians leave the matter up in the air, producing the impression that this part of the Word of God has a merely natural origin, and thus is not Divine. It is regarded as a myth which has no practical value to the modern man.

The theology of the past was in great measure derived from these early chapters of Genesis; for instance, the doc-

trine of creation in six days, the primitive integrity of man, the origin of evil, the "fall," the "flood," the nature of God, involved in which is the doctrine of redemption. All these orthodox doctrines have been undermined by the abandonment of the literal interpretation of the early chapters of Genesis. The critics now regard this part of the Scriptures as merely an aggregation of uninspired ancient myths,—nor are they regarded as in any sense a Divine revelation from God.

Swedenborg began the publication of the "Arcana Cœlestia" in 1749, in which he explains the spiritual sense of Genesis and Exodus, showing that the first eleven chapters of Genesis are not literal history. They are written in the form of history; but in reality the story is allegorical, containing a spiritual sense descriptive of the Most Ancient and Ancient Churches which existed before the Jewish Church. Swedenborg unfolds this inner meaning and reveals the spiritual lessons of wisdom contained therein, in what otherwise would be an account discredited by science, archeology, and geology; and which is now regarded by the great leaders of the church as of no practical value to the modern theologian.

Soon after Swedenborg published the first volume of the "Arcana Cœlestia," explaining the internal sense of this story, Astruc published his views from which have originated the modern biblical criticism of Genesis. He observed that there seemed to be two accounts of creation and the flood, and that in one the name Elohim (God) was used, and in the other the name Jehovah (Lord). From this he concluded that originally there were two traditions using these separate names of God, and that some scribe incorporated the two traditions into the Biblical account. Thus we see that a merely natural origin was ascribed to the Genesis story. Later critics have further dissected the story and have concluded that the book of Genesis received its present form in the later period of the Jewish nation, having been constructed from materials derived from many different sources.

Swedenborg and Astruc presented to the world two opposite views in regard to the nature of these early chapters of Genesis, which also apply to the entire Scriptures. Astruc's views if accepted reduce the Scriptures to a mere aggregation of unreliable traditions deprived of any authenticity as a Divine Revelation constituting the Word of God. Swedenborg using the same facts observed by Astruc, shows that the two names of God, the dual accounts, and the dual expressions, are placed there designedly to express the deepest wisdom concerning the spiritual development of the race.

The story of creation is descriptive of the successive stages of the work and progress of the regeneration of man, and specifically of the progressive steps in the establishment of the Most Ancient Church. The description of the Garden of Eden in the internal sense is an account of the highest state of wisdom attained by the man of that church. The temptation in Eden is a description of the origin of evil; and the generations from Adam to Noah express the successive stages of the decline and fall of that church, which culminated in a flood of false persuasions and evils which in the literal sense are described by the flood. Noah and his descendants were not actual persons, but represent the rise, progress, decline, and fall of a second church called the Ancient Church. After these the Jewish Church was established, and in the account of Abram we have the beginning of literal history, but still in this as well as in the portion of the Word which is pure allegory, every part is representative of the processes of the regenerate life. When the Lord came into the world He established the Christian Church. Thus there have been four churches on this earth, and the Lord foretold a final church as the crowning dispensation of Divine truth, in the prophecies of His Second Coming and the descent of the New Jerusalem.

These successive churches express the complete spiritual history of the human race. Each church had its rise and progress, its decline and fall, which are compared in the

Word with the successive stages of the day, the morning, noon, evening, and night; and to the successive ages of man, infancy, youth, manhood, and old age. So also the entire series is like the stages of man's life, infancy, youth, adult age, and old age.

In the study of the Word in its complete series from Genesis to Revelation we have a complete spiritual history of the race and of the processes of man's spiritual growth and development. Whether the literal form be allegory, actual history, poetry, prophecy, or prophetic vision, it contains everywhere an internal sense expressive of spiritual realities; and it is this sense which gives to the Scripture its Divine character and constitutes it the Word of God.

In this paper we wish to examine the series from creation to the flood, and point out some of the applications to the spiritual development of the church and the individual. The story may be divided into three portions: first, the account of creation; second, the Garden of Eden; third, the descendants of Adam.

The creation story in the first chapter was not written to describe the creation of the world but the new creation, or the regeneration, of man. Its universality is shown by its application to the man of the Most Ancient Church specifically, and in general to the regeneration of every man. Contrary to the old idea that regeneration is an instantaneous work, it is here described as a progressive work in six distinct stages, crowned with a seventh as a stage of rest and perfection. The six days are six stages of progress in the work of regeneration and of the establishment of the church in general. The state in the beginning is a state of chaos representing a state of ignorance of spiritual principles and life. It is not necessarily a state of natural ignorance, for a man highly intelligent in material things oftentimes denies the most fundamental truths of spiritual life, such as the Being of God and the existence of the spiritual world. Regeneration is the process by which the Lord leads man out of a state of spiritual ignorance into a state of spiritual light. First the unregenerate

state of ignorance is described as "the earth without form and void, and darkness upon the face of the deep." But God is operating into this chaos to organize and form the mind to the reception of light and heat. In this chapter the name for God is *Elohim,* a plural form, but used in the singular sense here and throughout the Scriptures when spoken of the true God, as shown by the use with it of the singular form of the verb. The word *Elohim,* God, is used when the work of regeneration is described; and it is in the plural form because this work is effected by truths which are many. The Hebrew word *El* signifies strength or power; and the power to effect regeneration is through truths which teach and instruct, thereby building up the mind into a form to receive intelligence and wisdom. Because many truths are needed to produce a state of wisdom, and the wisdom of God consists of infinite truths, *Elohim* is in the plural form.

The first instrumentality used in bringing man out of a state of spiritual ignorance into a state of intelligence is expressed by, "God said, Let there be light: and there was light." This was the distinguishing feature of the first day as a type of the truth which is the means of enlightening the mind. Without spiritual light no progress can be made in the work of regeneration. Instruction in the principles of the regenerate life is essential as the very means of spiritual progress, even as instruction in the laws of every science is necessary to the development of that science.

The next step is described by the division between the waters above and below the firmament. This is a description of the beginning of man's perception of the distinction between spiritual and natural things. In this state man begins to see that there are higher realities than merely natural things. There are truths higher and truths lower. Here is an awakening to the sense of a higher life which is spiritual. We have heretofore been dealing with truths typified by waters.

Next the dry land appears, and the earth produces the grass, herb, and fruit-tree. Now some living thing ap-

pears; but it is only vegetative life, not sensitive, conscious life. Here is described another step in regeneration. After the reception of light and the perception of the existence of a higher life the sense of duty impels to repentance and the bringing forth of one's sense of duty into acts conformable therewith. First is the grass, next the herb, then the fruit-tree. The Lord in depicting the work of regeneration also compared it with the springing up of seed, first the blade, then the ear, after that the full grain in the ear. Throughout the Word the life flowing from obedience to religious principles is depicted under various representatives taken from the vegetable kingdom. The church is called a vineyard and a vine. The good deeds of life are called the fruit of the vine.

Next the source and the means of this spiritual progress come into view, depicted as sun, moon and stars, types of the Lord as the source of love, of faith, and of the knowledge of spiritual things. Following this is the creation of conscious sensitive life, fish, birds, beasts, and lastly, man in the image and likeness of God. These are types of the opening up and the development of the higher spiritual qualities of love and affection, for the things of the affection and the will are represented in the Word by animal life; but the final and crowning work of regeneration is when man becomes a full image and likeness of God; that is, when he becomes a spiritual man, and all things both of his will and understanding are formed into the likeness and image of God his Maker.

Thus we see that we have here a perfect description of the processes of regeneration whereby from a state of ignorance and agnosticism man becomes an intelligent recipient of the principles of heavenly life. The process is a gradual one. It has its distinct steps. It is here most accurately and perfectly described under types of natural things. It describes man's progress from the valley to the mountain top. From a state of ignorance he is led into a state of wisdom. This progress is chiefly intellectual. The understanding leads. *Elohim* is the primary leader, lead-

ing by truths to the understanding of spiritual principles, and through them to the good of life; developing the understanding and thence the affections and the will, step by step, until man becomes a rounded and full spiritual man. From spiritual infancy he has progressed to adult age, and thus is completed the leadership of the understanding in the steps of spiritual progression. Is this the culmination of man's spiritual journey of life? The answer to this question is in the series unfolded in the second chapter of Genesis.

This begins with what appears to be a second but brief account of creation which has little in common with the first account. The critics have supposed that it is an independent account derived from another source. Yet Swedenborg shows by means of the internal sense that it is a logical sequence to the first chapter. After the upbuilding of the mind under the leadership of the understanding a change of state takes place. The will and affections now take the lead. This new attitude toward life is described as a creation and a sabbath of rest. The intellectual strife and combat of intellectual progression ceases, and finally the state of intelligence and wisdom is described by the Garden of Eden. The beauties of Eden are representations of the peace and delights of man's life in which all things of his mind are in harmony with the Divine Law. The trees pleasant to the sight and good for food are his perceptions of truth and good. Love is meant by the tree of life, and faith by the tree of knowledge. The tree of life in the midst of the garden represents the inmost state of man's life which is now in a state of love to the Lord and love toward the neighbor,—the essential principles of heaven itself. Since love now leads, or the Lord leads man through love, the tree of life is said to be in the midst of the garden. The tree of knowledge of good and evil is not now said to be in the midst of the garden because this tree represents the acquirement of faith from sensuous sources. In other words, man's faith and life may be developed from two sources: one, the Lord

through Divine Revelation, which is the true way of attaining religious life; the other, outward sources, the world, science, and natural reason. This leads to false conclusions, and therefore the regenerated man was forbidden to follow the conclusions made merely from the senses and sensuous philosophy; that is, he was to eat of the tree of life, and not from the tree of knowledge of good and evil. Life from Divine Revelation leads to and develops all wisdom and intelligence which is represented by the Garden of Eden; and all the things spoken of Eden are descriptions under representative forms of all the particulars of this highest spiritual state and condition of man.

This progressive attainment of wisdom in spiritual life is a perfect parallel of the way in which natural wisdom is attained in natural life. The first process in the development of efficiency in business or in the professions is one of instruction, developing knowledge and intelligence in that particular line of effort in life. This is like the days of creation. Next comes the application of this knowledge and intelligence to life in one's chosen profession or business. In applying knowledge to any useful occupation judgment, wisdom, efficiency, and a higher quality of love are developed. This is a new creation, and in it are formed new and higher degrees of happiness and wisdom which are pictured by the Garden of Eden. Life in college and the technical school is only a preparation. Life in one's profession is the end which is finally attained. The one is primarily intellectual, the other is of the life itself.

We all know that after attaining a high degree of knowledge and intelligence and even of wisdom there is a possibility of misapplication of knowledge and the possibility of doing evil. Not only is there this possibility, but history shows that churches and nations as well as individuals have declined and fallen from their high estate and have finally been destroyed. To describe all states of the church and the man of the church the decline and fall of man from his high spiritual state is also represented in the Word.

The third chapter of Genesis describes the temptation

of Eve by the serpent, the consent of Adam, the eating of the fruit of the tree of knowledge, and the expulsion from Eden. It is evident on the face of it that this is not a historical account of a literal event. It is a symbolic description of the spiritual causes which produce every decline and fall of man whether of the individual or of the church in general. The serpent represents the sensual plane or degree of the mind, that which is immediately influenced by the appearances and allurements which appeal to the sensuous nature. The woman represents the affections and emotions to which such sensuous things powerfully appeal. The first movement of the decline is when man through powerful sensuous influences allows the emotions to swerve him from the high and interior influences derived from Divine Revelation. The "man" who finally consented is the rational mind, which, allured through the affections, turns aside from principles of right and follows the lead of sensuous impulses rather than that of the Divine law. This not only is the cause of the decline and fall of the man of the Most Ancient Church, but it is also the origin of evil in general and in every individual. There are two sources of action, one from the fulfillment of the Divine law of right as revealed for the guidance of man, the other from the sensuous appearances and the allurements therefrom that incite the lower nature and the lower mind to depart from the true order of life. Life according to the former leads to all happiness; but life following the allurements of the sensuous nature leads to all evil and unhappiness, and finally to the loss of the wisdom and intelligence meant by the Garden of Eden.

Not only is this principle true in spiritual things, it is also true in natural affairs. It is well known that the genuine truth in science and philosophy, in finance and civic affairs, does not lie on the surface. It is deeply hidden, and requires profound rational investigation to reveal it. The rational is meant by the man. Through the rational, principles of law and order are discovered and applied, leading to orderly conditions of life; but if the leadership

of the rational is discarded, and the emotions and affections lead, the sensuous influences swerve man from right and orderly ways of living, whence evil results. When once the downward trend is begun many additional influences accelerate the pace until at length man is absorbed in merely natural life. Self and the world prevail, and the Lord and the neighbor become remote from the affections and life; thus man returns to the ground whence he was taken.

This decline and fall of the church and its various stages is taken up again and described in the following chapters of Genesis. The successive stages are described under the type of a genealogy. The principles and the forms of the church are here summarized. The history of great world movements in the Word are summarized and accurately described in the genealogies. In the fourth chapter of Genesis it is said Cain slew Abel, and then follows a genealogy of Cain terminating in Lamech. Here is described a series of heresies and false principles arising in the church which departs further and further away from its original principles culminating finally in the total loss of heavenly principles and heavenly life. In the Word the two essential principles of the church are sometimes depicted and represented by two brothers; as here Cain and Abel; also by Moses and Aaron. Abel represents the essential principle of charity or life; Cain, faith or truth. So long as these two principles are in harmony the church is in conjunction with the Lord and heaven; but when charity and life are separated from faith, and faith or truth alone is regarded as the essential of the church, the very end and purpose for which the church was established is destroyed. The truth or faith is the means of instruction; life according to it is the purpose for which it is given; but when the man ceases to live according to the truth, he indeed remains in the church by profession, but in essence he departs from it. Such a principle is a heresy which leads successively to other heresies, until finally the church is destroyed as to all its essential principles. This succession of heretical principles is depicted under the genealogy of Cain.

In the fifth chapter there is another genealogy from Adam through Sheth. This again is a description of the successive forms of the church in its decline. First Adam represents its highest or celestial state, then follow lower and lower forms of the church which successively becomes more and more external, yet serving to preserve some remnant of heavenly principles and heavenly life. But these at length are overwhelmed in the mass of false persuasions and evils which grow out of the predominance of the loves of self and the world. These are described by the Nephilim or giants of the sixth chapter, and by the flood which represents the final prevalence of falsity and evil destroying the church, which is now succeeded by another raised up by the Lord, and represented by Noah and his descendants.

This outline of the successive stages of the rise, progress, decline and fall of the Most Ancient Church is also applicable to the successive stages of every church. Its successive stages may also be seen in its natural images, the increase and decrease of light and heat in the morning, noon, evening, and night; and in the different seasons of the year. The whole series of churches in the world are compared with the different stages of man's life, infancy, childhood, youth, manhood, and old age. The first or Most Ancient Church is represented by infancy. It expresses the beautiful states of the innocence, peace, confidence, and trust manifest in infancy. The traditions of many nations point back to a golden age in which all factors disturbing the peace and happiness of man were absent. These are not mere myths; for they express the earliest stage of man's spiritual development in which selfish and worldly lusts and passions were kept subordinate to the principles and the life of heaven.

As in the different ages of man special qualities of mind and life are developed, so in the different churches each has its place and use in the great work of the spiritual development of mankind. Each preceding stage is the preparation for the succeeding ones, without which they could

not be developed. The beautiful states of the infant lay the foundation of love, affection, and will which form the groundwork for the intellectual development in childhood and youth. In infancy also the senses are opened and formed. The delights, pleasures, and fallacies of the senses gradually secure a lodgment in the mind, and at length cover over and in a measure obscure the infantile peace and innocence. Although indrawn and apparently lost, as the mother will say, "I have lost my baby," when its wilfulness is manifested, yet these first states of life implanted by the Lord remain as the inner sources of activity in the next succeeding stage of life. So spiritually the first church, though seemingly destroyed, has given form and quality to all succeeding churches and civilizations. Without a knowledge of this earliest church and its spiritual states, as described in the internal sense of the first six chapters of Genesis, no true understanding of the following churches can exist, nor can one understand the civilizations and literatures of succeeding ages. The book of Genesis is named from the first word of the book, "in the beginning." It gives us the philosophy of the beginnings of the development of the human race; not a philosophy derived from mere human deductions, but a Divine philosophy revealed by God in the allegories of creation, Eden and the fall.

JOHN WHITEHEAD.

A NOTABLE FRENCH WORK ON SWEDENBORG.*

THE five volumes containing fourteen courses of lectures on Swedenborg by the accomplished scholar and former evangelical pastor, Charles Byse, of Lausanne, Switzerland, constitute a contribution to the propagandist literature of the New Church so extensive, so unique in interest and in the breadth of their philosophic survey, that one cannot but regret their inaccessibility to the great body of English students of religion and theology through the lack of an

* *Swedenborg.* By CHARLES BYSE. Lausanne: Leon Martinet. Paris: Librairie Fischbacher. Five volumes, 12mo. Paper covers, $4.00 per set, at New-Church book-rooms.

The following paragraph of biographical information concerning Professor Charles Byse was taken from an article entitled "Swedenborg and the German Press" that was published in the *New-Church Messenger* of September 9, 1914, there appearing as a translation of a review of this work in a German literary magazine, *Die Stunde,* of Zurich, Switzerland:

"That a theologian by profession should here champion the proclaimer and revealer of the laws of spiritual life must of course arouse some degree of reserve and even of mistrust, and also some enquiry as to the motives which have led up to the work. When, however, we learn that the author, after completing his studies at the universities of Berlin and Erlangen did not seek refuge under the wing of the Established Church, but, always subordinating his material interests to the claims of conscience, proclaimed the gospel according to the dictates of his heart, ministering successively in the free churches of Paris, Nimes, Bex, and Brussels (finding in the last-named city enmity and even persecution for his witness to the truth), and learn further that, undismayed by opposition, he returned to his native Switzerland, there exercising for the past thirty years an independent and entirely gratuitous ministry, and has now, in his 78th year, published at his own cost a work in five volumes in defence of Swedenborg and his writings, our hesitation or mistrust must give place to reverent attention."

English translation.* Embracing some 350 pages each, they constitute together what might be called an encyclopædia of New-Church history and apologetics such as exists nowhere else in all our publications. It would be impossible within the limits of a REVIEW article to even describe in any detail the vastly varied contents of these volumes; and we must content ourselves with following in a very general way the author's own summaries of the lecture courses as they have successively appeared. Let us say in a word that the author's style has a literary alertness and charm that make his discourses very engaging reading,—a quality enhanced too by the excellent printing and handy shape of the volumes. A peculiar value attaching to Mr. Byse's work is that it is distinctly French in its main purpose and line of discussion. It aims at a strictly philosophical survey of his subject, and addresses itself to the mind of the rationalist, rather than to that of the dogmatist or the Churchman. In this the lecturer is only following in the steps of his great predecessors in French New-Church writing, M. Le Boys des Guays, the author of the "Letters to a Man of the World," and Edmond Richer, who wrote "The Religion of Good Sense," both of which works have done good service in their day in addressing the free thought of the general public without a distinctly denominational aim. Perhaps we ought to say the rational rather than the rationalistic mind, in view of the negative attitude implied by the latter term; but as Mr. Byse frankly and frequently points out, the aim has been not to assume the committal of the hearer to any acceptance of Swedenborg as authority, at least until he shall have found that authority in the irresistible conclusions of a perfectly free rational investigation.

It is in keeping with this mood of free rational inquiry

* It seems almost an imperative duty imposed upon the New Church in England and America, especially upon those agencies devoted to the producing of literature for missionary use, to have these volumes brought out in an English translation, and placed on sale, as well as deposited in important central public and seminary libraries.

that the lecturer himself announces frankly that he is not a member of the New-Church ecclesiastical body; that he can enter upon these discussions without the bias of religious heredity and attachment; and that he can even call in question in one instance the validity of Swedenborg's teaching, namely, regarding the eternity of the hells. In this single instance (so far as our reading shows) of a rejection of Swedenborg's teaching, there is that which, while exemplifying the entirely free philosophic attitude of the lecturer, yet occasions a jarring surprise and disappointment to the New-Church reader, inasmuch as the countenancing of such a flaw in Swedenborg's system seems to invalidate the uniform claim so strongly urged by Mr. Byse to its rational and logical perfection. Let it be said, however, in justice to the author, that here he places himself in the attitude which he everywhere desires his hearer to assume,—that of independent private judgment unbiassed by previous conceptions and general prejudice; and while in no sense claiming infallibility for his own opinion, he ventures here to let his judgment assert itself in opposition to his everywhere revered teacher and guide. In the brief discussion he devotes to this subject in his lecture on Hell, in the second volume, he justifies his reserve on the grounds —strange and inconsistent as they will appear to the New-Churchman—that Swedenborg's doctrine of the hells held a very subordinate place in his writings, as shown by the comparatively little space devoted to it in his work on "Heaven and Hell"; and that there seems to be reason for doubting in just what sense Swedenborg applies the term "eternal" to this state, and that he allowed himself the use of the term in its general acceptance without emphasizing it as a vital point of doctrine.

While in justice to the readers of the REVIEW it seemed necessary, after having commended so highly as we have Mr. Byse's work, to take exception thus early in our notice to this single and in our view unfortunate feature of it, it would be wholly unfair to Mr. Byse to let this detract from his elsewhere most intelligent and loyal appreciation of

Swedenborg's teaching, even as a distinct and most momentous revelation from a Divine source, and intended for no less important an end than that of establishing a new Church upon earth. It is a part of Mr. Byse's method to proceed from the ground of doubtful inquiry to that of assured but free rational conviction. With this end in view he is careful at the outset to discriminate, in their value to the general hearer, among the several parts of Swedenborg's teaching, making the great doctrines of the Lord, of the Word, and of Life, of supreme importance, while the Memorable Relations and the descriptions of the other world are left to the acceptance of the hearer, according to his estimate of their necessary logical relation to these supreme and fundamental truths. At the same time, unlike Emerson and other literary critics who have found much to applaud in Swedenborg's philosophy in general, but have shown a distinct aversion to his teachings regarding the Divinity of the Lord and the Internal Sense of the Scriptures, and have regarded with only a half-acceptance his revelations regarding the spiritual world, Mr. Byse starts out with a thorough, lucid and unreserved survey of the whole subject of Swedenborg's seership, and of his doctrines of the spiritual world, from the standpoint of an unqualified and rational acceptance, and defers to the later courses the truly masterly and impressive exposition of the great doctrines of the Lord, the Trinity, Redemption, the Word, and the way of Salvation. Far from finding Swedenborg's expositions of the Internal Sense "dreary as a sandy waste," as Emerson described them, Mr. Byse here sets forth the general doctrine of the Internal Sense in a clear and convincing argument, bringing the judgment of great leaders of religious thought from the early Fathers to those of today in confirmation of the existence of such a two-fold meaning of the Bible; and by the science of Correspondences he opens the vision of the hearer to the treasures of spiritual truth, doctrine and beauty lying beneath the often rough and unattractive surface of the letter. The choice of passages of Scripture used for illustration, and the mastery of the whole

subject of Correspondences, which is set forth in a systematic treatment on a truly philosophic plan, make this part of Mr. Byse's work a very fascinating and instructive study for New-Churchmen of any status, while they will be of very direct, practical help to the theological student preparing for the ministry. But the keynote of Mr. Byse's appreciation and defense of Swedenborg, is the great doctrine of the Divine Human of the Lord, of the Trinity in Him, of the Redemption He wrought, and of the Salvation He alone can give to men. It is in this great doctrine, the fundamental substance of the true Christian Religion, that the series of discourses comes to a truly majestic and most impressive close. No further word of assurance is needed of the lecturer's thorough and sincere acceptance of Swedenborg as truly the Lord's servant and prophet. Not only is the argument enforcing the new doctrine taken frequently from Swedenborg in his own words, but the illustrations from the life and conversation of the angels is introduced without hesitation. The friendly and yet uncompromising attitude of the lecturer may be shown in the following passage, with which he concludes his lecture on Redemption in the third volume.

> If this entire conception of the work of Redemption seems today a new, even a strange one, if we find great difficulty in accepting it, it is because living on a mediocre plane, saturated with criticism, surrounded by churches won over to the world, without definite beliefs and without any serious effort after reform, we have lost from sight the primitive Gospel. Without doubt we know it; we make frequent use of it in liturgy and sermon; but we fail to ask ourselves whether we understand it. We have not even an idea that it may contain under its letter a higher meaning, spiritual and celestial, applicable to all places and all times. It is this internal sense that Swedenborg is sent to reveal to us and that enables him to construct anew the edifice of Christian theology, doctrine and *morale*. We have now seen how he explains the Redemption, what a grand reality, supernatural, living, actual and universal, he has uncovered beneath that term generally so little understood. . . . . Undoubtedly it places upon us the gravest of responsibilities, leaving us free to employ our existence for the doing of good or the doing of evil,

and resting with each one of us the decision of his eternal lot. But before all else it is a work of grace, of reconciliation and deliverance. Its revelation is the Gospel, the Good News, above all else.

God in His immeasurable love has descended to His fallen and rebellious creature to lift him up to Himself. He has done all that was possible, and what none of us could have imagined, so that we might be freed from sin and misery and death. We find it hard to believe this really, practically, fully, so far does it surpass our earth-to-earth vision and a merely human philosophy, a natural religion and even the other positive religions. Nevertheless our inmost needs, the purest and the most painful, and our most elevated aspirations, all bear witness to this plan of Love.

The author's view of Swedenborg's seership is thus stated in his preface to volume IV:

The personality of Swedenborg is extraordinary. He has had his eyes opened to the spiritual world during more than a quarter of a century. That which he has "heard and seen" is of the same nature as various things recorded by Isaiah, Ezekiel, Daniel, Zechariah, Saint Paul, even Jesus Himself: only his visions are infinitely more numerous, more habitual, more in detail. But more than this, for the first time since the first century the seer is not a "mystic" in the ordinary sense of the word, an enthusiast with little cultivation and ready to accept for realities the creatures of his fantastic imagination; he is a man of settled reason, a spirit cool and methodical, a scrupulous *savant,* a philosopher accustomed to the analysis of ideas and of psychological states more or less resembling his own. Here is without doubt an attractive subject for study, one which has never yet been treated fundamentally in all its complexity. But I leave to others this task. My special domain—and it is sufficiently vast—is the system, the doctrine, and more especially the theology.

Discussing then the difficulties that lie in the way of a popular acceptance of Swedenborg, whether among Protestants or Catholics, he goes on:—

Returning to Swedenborg I try to put him in touch with contemporary tendencies, and I think I have shown that on many points he has broken the way for the thinkers of our time. But I must first of all distinctly state his ideas. I must show for example that he has taught the plenary Divinity of the Lord: he has replaced the Trinity of the Councils by the triune God: he has

denounced as immoral the justification by faith separated from charity: he has held out that there exists beneath the letter of the Holy Scriptures a spiritual or internal sense, which is the Word of God: he has revised the composition of the Bible, leaving aside as without inspiration those books where the spiritual sense is wanting. In so doing, presenting what I hold as truths, but as truths of tomorrow, I very naturally will run against many ideas of today handed down by professors of theology to the future conductors of our churches, and to the laity by their pastors. My books will produce serious results only with persons discontented with the Protestantism, or with the Roman Catholicism, of our day, and with those who, failing to obtain a clear idea from the incoherent doctrinals of the churches, take the trouble to read me with the single desire to free themselves from all surrounding prejudices, and to arrive at the truth, cost what it may. There are, thank God, such persons to be found everywhere.

But it is full time that we proceed to the more detailed examination of the lectures themselves, a task rendered more easy by the special prefaces introducing the several volumes, and by the very full table of contents furnished for each of the lectures.

The lectures are the outcome of the author's earlier volume, *Le Prophète du Nord,* which attracted wide attention, and (the edition soon being exhausted) called for a new and fuller treatise. This was begun in a course of public lectures delivered in the large hall of the Commercial Academy in the city of Lausanne, beginning in the year 1911, and continuing with intervening vacations until their close in 1913. The lectures constitute in all fourteen distinct courses. The first two courses, which make up the first volume, treat of (I.) Swedenborg's Biography: the Savant, the Philosopher, and the Revelator; and (II.) Heaven as he saw it. Volume second contains (III.) The World of Spirits; (IV.) Hell; (V.) The Art of Living; (VI.) The Divine Triad, or Monotheism and Jesus Christ. The third volume contains courses on (VII.) The Admirers of Swedenborg; Trials for Heresy; (VIII.) Pioneers and Founders of the New Church; (IX.) The Redemption. Volume four treats wholly of the Word in the three courses on (X.)

The Spirit in the Letter; (XI.) The Canon of the New Church; (XII.) Examples and Advantages of the Spiritual Sense. The fifth and last volume contains courses on (XIII.) The Faith which Saves; and (XIV.) The Psychology of Swedenborg.

It will be seen that the lectures, while admitting deviations here and there into historic and personal themes, pursue in general a systematic course from the more objective descriptions of Swedenborg the man, of the spiritual world as seen by him, and of the actual founding of the New Church in various parts of the world, to the profound and more abstract subjects of theology itself, the Lord, the Word, and the Life eternal. That the closing theme of all should be Swedenborg's Psychology will be no surprise to the reader who finds that under this topic is discussed the vast themes of the Two Worlds, Influx, the Nature of the Soul and its relations to the body, and all these themes as related to the Incarnation, the Virgin-birth of Jesus, His Oneness with the Father, and His absolute Deity.

It would be impossible to describe the wealth of illustration and of comparative and corroborative testimony from writers of note both classic and contemporary, with which these printed lectures are enriched by footnotes, citations and references. Our Evidence Society's effort after a history of current opinion regarding Swedenborg will find here a truly colossal and inspiring example of the critical value of such a compilation. An indication of the catholicity of spirit and the broad systematic aim in which these lectures have been conceived, is afforded in the dedications inscribed in the several volumes, and the mottoes or quoted verses attached to the titles. Thus we find in the first volume—in which the author dwells especially on the world-wide appeal of Swedenborg, and a world-wide interest being awakened in him unlike that caused by any mere sectarian or specialist—the following Dedication:

To the Memory of the Marquis de Saint Yves d'Alveydre, author of "The Mission of the Jews," and of M. Count Goblet

d'Alviella, Professor of the History of Religions in the University of Brussels: a tribute of gratitude for the lively encouragements which for a long time they have given to my work.

And on the title-page is this quotation from Charles Secrétan:

> Christian philosophy will not be a philosophy of Christianity, but a *universal system.* It will make religion commendable to all sincere spirits: it will constitute the true and the only efficacious *apologie.*

The second volume is dedicated to the Vaudoise Theological Society, which was founded at the author's house at Bex in 1875; and it carries the following quotation from Rudolph Eucken on the title-page:

> The endeavor of our time is toward a renovation of religion. . . . . It strives to reach a form of Christianity essentially new, corresponding to the historic condition of the spiritual life.

This volume bears also on its cover the inscription DEO SANCTO UNO, beneath which is the early Christian symbol, the Fish, of which the Greek name embraces the letters ICHTHUS, the initials of the divine title *Jesus Christ God's Son the Saviour.*

The third volume bears the dedication to "The Veteran of the New Church, E. J. Broadfield, Esq., LL.D., President of the International Swedenborg Congress." The inscription under the title is again from Charles Secrétan: "Jesus is God: but it is He who, born to be God, made Himself God."

The fourth volume, that which treats of the Word, is dedicated "To the Memory of Blaise Pascal, whose profound theory, the idea of the Spiritual Sense of the Scriptures, is little understood among us." And under the title is this quotation from Pascal: "The Scripture has two senses. How then ought we to prize those who shall discover to us the Key, and teach us to know the hidden meaning!"

Finally, the fifth volume is dedicated "To an illustrious Philosopher and Admirer of Swedenborg, Emile Boutroux, Professor of the University of Paris, and Member of the French Academy." And its motto is the words of Leonardo da Vinci: "The more one knows, the more one loves."

As the reader will have noticed, these lectures embrace two quite distinct features. One is a very skilfully drawn description of the several great doctrines given to the world through Swedenborg, abounding in lengthy quotations from his own words. These form a quite satisfactory Compendium of Swedenborg's theology and philosophy, and are put in a style of language familiar, up-to-date and attractive. The other is the appeal to his audiences and his readers in the several Prefaces or Introductions, in which the lecturer constantly holds out to view the real final purpose of his effort, and places himself as far as possible on a plane with his audience in endeavoring to reach this end by free rational argument and conviction, and not by authoritative dictation. An example of this mode of address is seen in the opening words of the first lecture:

Ladies and Gentlemen: A Parisian financier to whom I owe a debt of gratitude warned me of a danger some thirty years ago. He told me that if I talked openly of Swedenborg, I ran the risk of being taken for a fool. In spite of that prudent advice, I devoted to the "Great Unknown" a number of lectures, and a book now long out-of-print, *Le Prophète du Nord,* without troubling myself as to what others would think of the state of my brain. Since then the earth has continued to revolve; and in beginning today a series of lectures on Swedenborg, I believe I need no longer entertain fear of my reputation. The danger of which I was warned has disappeared, thanks to four general facts which cannot have escaped observation, and which I beg now to call to your attention. *First Fact,*—On the 23d of August, 1903, a popular journal, *La Feuille d'Avis* of Lausanne, contained the following article:—"*Sweden. The Manuscripts of Swedenborg.* The Swedish Academy having made an investigation of the unpublished manuscripts of Swedenborg the philosopher contained in its archives, discovered therein works of great value hitherto unknown. They treated especially of the anatomy of the brain,

and, written in the eighteenth century, they were found to contain the greater part of the recent discoveries regarding the brain made by modern medical science." The lecturer proceeds to descri' e the appointment of a Commission under the renowned anatomist, Professor Retzius of the Academy, for publishing the scientific works of Swedenborg under the auspices of the Academy and at its expense as a debt of gratitude. *Second Fact,*—A Swedenborgian exhibit formed part of the brilliant Universal Exhibition which took place at St. Louis in 1904. A reproduction of Swedenborg's house was one of the attractions of the Fair, and the center of distribution of information regarding the doctrines of the prince of theosophers. His bust, cast in bronze at Paris from the model of a Lausanne sculptor, Madame Fanny Byse, occupied a place of honor.* *Third Fact,*—The mortal remains of Swedenborg had been obscurely buried in the Swedish Lutheran Church in Princess Square, London. In 1908 a war vessel came to recover them, and bring them back to Sweden at the cost of the State. They were deposited with great ceremony in the cathedral at Upsala, opposite the tomb of Linnæus. These exceptional honors rendered to a Swede who died a hundred and thirty-six years ago carried far abroad the idea that here was a great man. . . . One can see in the *Musee du Nord* at the capital of the kingdom an interesting "Swedenborg Exposition" permanently installed by the Government at considerable expense.† *Fourth Fact,*—From the 4th to the 8th of July in the year 1910 there took place in London an *International Swedenborg Congress,* an event for its members and visitors, from which important results may be expected. The first day was devoted to science, the second to philosophy, the third and fourth to theology and morals. . . . The Congress was composed of 405 members properly so called, and 900 hearers: in all 1,305 persons. Eighteen countries were represented, notably (besides the United States, England, Sweden and France) Canada, Australia, India, The Isle of Mauritius, Spain and Russia. Furthermore, certain of the works of Swedenborg have been translated into eighteen languages.

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* This bust is now in the library of the Urbana University.

† The lecturer might have added that in 1910 the Swedish Parliament voted 10,000 krona for the erection of a suitable sarcophagus over the remains in the Upsala Cathedral, and that at the dedication of this monument King Gustav of Sweden and members of his family, together with distinguished guests from the University and the Royal Academy and from England and America, were present.

A brilliant description of the Congress follows, with an analysis of the more important addresses. The lecturer then adds:

These four general facts which I have named will suffice for the present. They show that Swedenborg is in the ascendant. And yet, even though some hundred of small churches, especially in America and England, profess his doctrines, the greater part of Americans and Europeans know almost nothing about him. These events just mentioned have interested the press, at least the leading journals, in many countries. Many people know in a general way what Swedenborg was, and are disposed to know more. I am aware that the resurrection we are witnessing is rather that of an encyclopædic and genial *savant,* than that of a reformer of Christian theology,—that of an Aristotle rather than of a Prophet of the North. Nevertheless, this movement of minds leads me to hope that in my efforts to make this Swede, so great in many ways, better known and appreciated, I shall find hereafter a larger number of receptive intelligences and hearts. . . . My subject divides itself into two parts: I. Swedenborg himself, that is to say, his personality as revealed in his biography; II. His doctrines or system.

The lecturer then cites the plan of the historian Taine,—to consider his subject in the light or framework of the three facts—his race, his place, and his time. The biographical sketch which now follows occupies some 160 pages. Its style is most engaging, and the picture of Swedenborg's personality a very vivid one. Due mention is made of the three phases of his career, that of the scientist, the philosopher, and the seer; and quite a full discussion is given to the testimony of Kant and others regarding his wonderful power of mental vision. As showing the detail with which these chapters are written, the following example will serve, being the index of the contents of the third lecture of this introductory course. In this he describes the transition from the philosophic to the prophetic stage of Swedenborg's life. The topics in the lecture heading run thus:

Three periods in Swedenborg's career. The Zenith of his glory. His four rules of life. Interior crisis or second conversion.

Dreams and temptations. Purification and victory. Résumé of his faith. His motto. He has become a spiritual man. Two decisive apparitions. Sacred mission. Visions, mystics, and occultism. Remarks on the apparitions in London. Second sight. The fire in Stockholm seen from Gothenburg. Testimony of Kant. Opening of the eyes of the spirit.

At the conclusion of the biography comes this appeal to the audience or readers:

> Is there not something truly unique in such a life? And when we compare it with the most illustrious and the best of all times, do we not feel that he has surpassed them all as much in the purity of his conduct, in humility, disinterestedness and frankness, as in the depth of his religious feeling? . . . . . The claims of Swedenborg to our confidence seem to me, I must frankly confess, as serious as those of the prophets and evangelists and apostles whom we hold as inspired. If you are so convinced, Ladies and Gentlemen, you will feel that it is worth while to study his doctrine, which he claims to have received directly from God: you will want to know if that doctrine whose sublime simplicity has already impressed so many distinguished minds, is not that which our poor churches and our poor souls need, to escape their present marasmus, and to come to know at last the fulness of life.

It is not necessary to rehearse to the readers of the REVIEW, even if there were space for it, Mr. Byse's very able exposition of the great doctrines of the Theology of the New Church. They are full of lively illustration, and of immediate relating of the theme to sound reason and practical human living, and so make very edifying reading for the individual or for study in classes.

We will now confine ourselves to the mention of the exceedingly interesting Chapter 8 in the third volume, on the Pioneers and Founders of the New Church. There is so much of intense interest, amounting almost to that of romance and of tragedy, in these personal narratives so graphically related and brought together with so much research and genuine historical art, that as a mere matter of spiritual patriotism or loyalty to our Mother Church, it would seem that this chapter should be put into an attractively made

English book. Not only does it tell the more familiar facts of the first planting of the New Church in the world, the deeds of James Glen and others in America and in England and in Germany, but the long and varied struggle of the Church, especially in France, toward an outward existence and a permanent establishment, is at once pathetic and inspiring. Here are related the early efforts of the Abbé Pernetty and his circle of the "Illuminati" at Avignon; and of the timid but venturesome movements of the wealthy Roman Catholic, M. de Tollenare, who thought he could diffuse the new doctrine without disavowing his church membership, and who, in writing for the priests the retractation of his heresy, at the same time interlined in invisible ink for the assurance of the faithful, his avowal of faith in the New Jerusalem! We are told of the librarian Moët of Versailles, who undertook in 1786 a complete version of the theological works. We learn of the gallant Captain Bernard who after receiving the doctrines made converts of a number of the officers of his regiment in 1823, but afterwards got carried away into magic and spiritism; of the conversion through Bernard of the learned Rubeck of Barcelona in Spain, and of General Palafox and others; the cures by faith and prayer attempted by a disciple, Mme. de Saint-Amor, who, led away into these enthusiastic cults by Bernard, succeeds in turn in drawing away many otherwise sensible Swedenborgians into her delusion; finally of the Abbé Aegger, a man of great intelligence, first Vicar of the Church of the Notre-Dame in Paris, who made distinguished converts to the New-Church faith, but was himself led away more and more into aberrations, even to making incantations at midnight before the altar, and pretending to be in a continued state of ecstasy or double vision, and ending his life at last in an insane asylum. Another Romanist convert, the Abbé Ledru, recognized the greatness of Swedenborg's message, and even undertook its dissemination in the form of a religion among his parishioners. But the bishop revoked his priestly functions. He had the affectionate support of many of his flock, but his church was

closed against him. He even published at Chartres in 1836 the *Liturgie de la Nouvelle Eglise, Articles of Faith* and a *Catechism*. But all this without putting forth the name of Swedenborg and consequently without permanent result, as after his death not a single member continued in the faith.

All these efforts, wisely concludes Mr. Byse, were futile, not only because of their superstitions, but also because of their "exaggerated moderation," of their "accommodations," in a word, of their inconsequence. Instead of their organizing boldly a New Church after the manner of the believers in England and America, they continued to go to mass, putting off their rupture with the papacy, which could only oppose and stifle their zeal. At length came the sane reaction in the labors of the accomplished Breton writer, Edouard Richer, also a convert of Captain Bernard. He wrote industriously in the interest of the new cause, but his writings were published only after his death in 1834; then appeared his great work *The New Jerusalem,* in eight volumes, in which he sets forth systematically the theology of Swedenborg. The well-known Parisian writer, Emile Souvestre, in his notice of Richer, makes serious mention of Swedenborg's system. But it was in Le Boys des Guays of Saint-Amand that the New-Church doctrines found not only an intelligent and unreserved receiver, but a zealous translator and missionary expositor. Of noble ancestry and brilliant mind, on leaving college he had entered the cavalry service, and was engaged in the two great battles under Napoleon, at Leipzig and at Waterloo. He adopted the profession of law, became a judge of the local court, and a sous-préfet of the town of Saint-Amand. It was here that he gathered about him a group of readers and believers, with whom on Sundays he conducted in his own house a very simple but devout service of New-Church worship. At the same time with M. Auguste Harlé, an earnest fellow-convert in Paris, he undertook the publishing of the *Arcanes Célestes* and *Ciel et Enfers,* the issuing of a periodical, *La Nouvelle Jerusalem, Revue religieuse et scien-*

tifique, and the editing of the Texts of the Prophets with Swedenborg's interpretation in parallel columns. The "Index to the Passages of Scriptures referred to in Swedenborg," by Le Boys des Guays, has long been an almost indispensable help to the New-Church student. The account of the manner of the conversion of these men, and of their devoted labors for the New Church, is intensely interesting. It is true, their efforts for the establishing of the Church as a religious institution failed. "There remains not a single New-Churchman at Saint-Amand," says Mr. Byse, "which has the honor of being the cradle of the movement in France. But the writings of the fearless founder of the New Church will continue for a long time their blessed influence upon the intelligence and the conscience of the seekers of truth." A little society was formed in Paris and held service with varied success under lay readers; but this too has relinquished its efforts. An accomplished writer, M. Edmund Chevrier of Paris, the only one in France who has been active in the literary propaganda of the Church in recent times, who has written some valuable works on religious Archæology and a *Histoire de la Nouvelle Eglise Chrétienne fondée sur les doctrines de Swedenborg,* says of this apparent failure of New-Church effort in France:

> In a country like France where toleration has hardly yet found entrance, it is difficult to justly appreciate the influence of the publications of the New Church. What is certain is the sale of a considerable number of these; and they may have had a larger influence than one had supposed. They have witnessed the disintegration of the old dogmas of the Reformed churches. We could name an author of influence who has drawn by handfuls from the writings of Swedenborg without indicating this source of those of his works which have been the most successful.
>
> The seed sown thus far by the literature and the worship of the New Church in France, has been killed in part by the prevailing superstition and incredulity of the country; but a portion of that good grain has fallen on good ground, and will bear fruit in the Lord's time. We believe, that, however this may be, the public worship of the New Church ought to put on forms appropriate to the special genius of the people of the south.

This is quite in keeping with the judgment of Mr. Byse, who remarks upon the intellectual coldness of the services of worship as conducted in the circle at Saint-Amand, and afterwards in the temple in rue Thouin in Paris. With little or no singing, and almost entire absence of the devotional element, there was little to arouse and to nourish the religious affection, and so to give warmth and vigor to the intellectual interest.

Mr. Byse is not lacking in a very intelligent discrimination between the two classes of New-Church adherents of the present day, not only in France but elsewhere in the world, namely, what he calls on the one hand the *opportunistes,* and on the other *intransigeants,* or as we would say the accommodationists and the doctrinarians. Appreciating the excellence of the literary work of the former, and its instrumentality in leading to some important conversions, he foresees that there can be no real growth of the New Church as a religion, and so as attaining to its spiritual mission, until it is furnished with worthy and adequate externals in public offices of worship, and an ordained ministry. This means, of course, a distinct avowal of its creed and name as the New Church of the Lord upon earth. The course pursued by such distinguished *opportunistes* as Clowes and Clissold of England, he says, is only permissible where there is absolutely no concealment of the real source of their teaching, namely, the heavenly doctrines revealed through Swedenborg.

> A Swedenborgian hiding his opinions in order to retain his place, or to please his followers, does injury to his soul and condemns himself to spiritual impotence.

One realizes the difficulty Mr. Byse must find in urging the importance of an outward ecclesiastical establishment of the New Church as the only effectual means of its propagation, while he is addressing an audience wholly without any religious adherence to the New Church, or, in most cases, probably to any other. But his mode of appeal is certainly well chosen and beautiful.

The New Church, wherever it starts up, is a spontaneous creation. It is only necessary that the seed scattered by Swedenborg should fall on one or two minds as on good ground well prepared: then that these should engage others, and that this circle of believers should have the life and courage to form what is now called an "association cultuelle" [a "society for worship"]. This excellent procedure will not be accomplished without the Divine Spirit that is hovering over the world to draw it out of its chaos. This breath from on high is indispensable for engaging isolated persons in the deep study of a system regarded as strange, dangerous, or even diabolical by the public and their clerical guides: for inducing them when the moment has arrived to confront bravely public opinion, clerical bigotry, raillery, and persecution, and to undergo every kind of sacrifice. But wherever the Lord has raised up, in spite of all such obstacles, a like movement, wherever there has been born such a New Church, you may be sure, my dear hearers, that it is a true Church, a Church after His own heart, and which it is in the intentions of His Providence to prosper in every way.

Mr. Byse's account of the Church in Sweden, in Switzerland, and in Germany, of the extensive labors of the great Latin editor and translator, Dr. J. F. I. Tafel of Tübingen, and of the origin and ecclesiastical establishment and growth of the Church in England and America, is so graphic and full of interesting personal sketches and incidents as to make, together with the events in France, a concise and most valuable history of the rise of the New Church in the world up to the present time. This forms the eighth lecture of the course, and covers 80 pages in Volume III of the series. In our opinion this lecture, translated and published in an attractive book-form under its title "The Pioneers and Founders of the New Church," would be a worthy and very useful choice for our Evidence Society or our newly appointed Convention's Committee on new tracts, in adding to our educational and propagandist literature.

FRANK SEWALL.

EDITORIAL DEPARTMENT

THE GREAT WAR OF EUROPE.

THE hope which many have been fondly cherishing for years, that a great war among Christian nations was no longer possible, has suddenly been dashed to the ground. Almost like lightning from a cloudless sky the greatest war, and the most terrible, the world has ever known has burst over Europe; and the shock of it has extended around the earth paralyzing business, closing the stock exchanges, and emphasizing wonderfully the New-Church doctrine of the *maximus homo*, that humanity is organically one, so that nothing can occur in any part which does not affect and belong to the whole. While the battlefield is indeed Europe, and the active participants seven nations there, still it is humanity's war—not only in this world, but in the spiritual world also.

Great disappointment in The Hague Conferences has been expressed, and in the peace movements of recent years throughout the Christian world. Indeed, Christianity itself has been put on trial as a failure, and asked to show how it can account for such a condition of Christian nations, who profess to be disciples of the Prince of Peace, and who, instead of loving one another as the Lord loves them, are now arrayed in hostile lines numbering millions, stretching out hundreds of miles, bent upon destroying one another as deadly enemies. The Pope, failing to prevent this dreadful condition of what he regarded as his divided people, is said to have died of a broken heart. The President of the last Peace Conference at The Hague, Emperor William of the German Empire, is accused of hypocrisy by some who claim that at that very time he was planning a war of con-

quest which he is now attempting; but by others he is defended from that accusation as the greatest friend of peace among the heads of Europe, who "places a devout trust and reliance upon the power of a just and omnipotent God, that has largely gone out of fashion in most parts of Europe among rulers and subjects." They complain of the persistent misrepresentation of this by the British *press* and the consequent awakening of feelings of distrust and dislike among the English-speaking people. But behind this evil speaking, and as the occasion of it, they seem to find jealousy at the remarkable progress of Germany in the arts and sciences, in manufactures and commerce, and in the building up of a splendid merchant marine, with its concomitant navy, all of which rivals England's prestige upon the seas and her preëminence in the industrial and commercial world. The militarism of Germany is excused as a necessary means of protection from this growing jealousy of England, and still more from the hatred of France coming out of the Franco-Prussian war, and from the rapacity of the Russian Empire.

This, the writer believes, is Germany's and the Kaiser's honest point of view. They honestly think that they are the leaders, under Divine Providence, of the civilization, and culture, and religion of the world today; they really believe that this is their Divinely appointed work, and they earnestly desire to do it, and their militarism, they believe, is indispensable to the protection of this work against the jealousies and rivalries of their less civilized neighbors. They believe that they wish to be the great "world-power" for the sake of accomplishing this world-task. So underlying all other considerations it is a motive of religion which impels them to war, however much they may be mistaken in their point of view. Swedenborg says that fundamentally all wars are religious. All nations enter into wars with prayers to God for help, and this involves religion within all other feelings, even if it be a mistaken and falsified and perverted religion.

But in the present instance the religion which is involved is that of Christian nations; and the Christian religion per-

mits only defensive warfare. The remarkable thing is that every one of these warring nations declares that it is not an aggressor, but is fighting in self-defense. Germany declares that she is fighting for her life, her continued existence, and therefore she is fighting so desperately. Our New-Church brethren in England make a great deal of this principle. With the patriotism that grows up from the teaching that our country is the neighbor who is to be loved second only to the Lord and His Kingdom they find comfort and strength to face this awful necessity of war in the belief that Great Britain has been forced into it only by the fact that "its neutrality has been sought on such terms as no self-respecting people could or would accept,"—the sacrifice of the little neighboring nation of Belgium "by the violation of every principle of civilization, honesty, and honor,"—together with the possibility of a similar invasion of its own territory. It is for them a war of defense of an outraged neighbor too little and weak to defend itself, together with the possibility of defense from an invasion of its own country. Even Austria-Hungary sets up the same contention, for she claims that Servia has been disturbing the internal peace of her kingdom for a long period by continually exciting her people to insurrection, and that the culmination has come in the assassination of her Crown Prince, Archduke Francis Ferdinand, by a Slav who was led to think it an act of patriotism. In self-defense she made a final demand upon Servia calculated to put an end to these wrongs; and when Servia failed to comply utterly and immediately, she declared war, as she believed, in self-defense. So Servia was compelled to fight a nation many times greater and more powerful than herself in self-defense. And Russia, like England, believed it her duty to intervene in behalf of a little neighbor of kindred race attacked by one so much larger, and an ally of Germany whom she believed to be seeking therein an opportunity to invade her own domains. So Russia also believes that she is fighting in self-defense. And France, an ally of Russia, in fear of another invasion by Germany, and hoping to recover Alsace and Lorraine, also

joined in self-defense, as she believed. So each nation believes itself to be fighting in self-defense, from a noble patriotism; and underlying such motives always there is the feeling of a religious sanction, which finds expression in prayers to God for His blessing. Hence at the beginning of the war, it is said that the Austrian Ambassador saw the Pope and asked his blessing for the Austrian troops about to fight. Pius X seemed not to hear, but after the request had been thrice repeated he raised his head exclaiming, "I bless peace." Is not this always the Divine reply to such prayers? For however much the Lord favors a righteous cause, and permits wars for the final good that may be brought out of them in the salvation of the race, still there never can be any blessings in war itself. Peace alone can be blessed.

The President of the United States, in a message to its citizens, called upon them individually to support him in his efforts to keep our country out of this terrible war by observing the principles of neutrality in all public utterances and all published writings. Nevertheless, strong partisan expressions have issued from some pulpits and portions of the press. Especially has the Kaiser been anathematized by some Protestant preachers as the incarnation of all that is infernal, and as the one who has caused the war with all its suffering and disaster, for which he will be called to account before the Divine throne in final judgment. Not only is such a course disloyal to our President and our country, but it is also most presumptuous and profane to thus attempt to pronounce Divine judgment upon the spiritual character of any human being. Indeed, in the degree that one studies into the world situation culminating in this dreadful conflict, the easier it will be for him to come into a sincerely neutral state of mind, for he will see that hidden forces of evil have hurried these nations on into this frightful struggle quite against their wills,—into all this carnage, and suffering, despair and death, with its long trail of consequences in desolated human relations and debt-burdened national industries.

Potentates and people together have been enlightened enough to have shrunk from this frightful calamity, although for years they have seen its inevitable approach, and have been preparing for it, while still hoping and praying that by means of Hague Conferences and other peace movements it might be delayed, averted, and finally escaped. To blame any one man for it, or any class of men, or any one nation, or group of nations, is simply the folly of ignorance. An informed and thoughtful mind can be only neutral, in the political sense, and filled with compassion for all these struggling fellow creatures in their frenzies of anguish.

Thus is humanity crucified, and has been all the way down the ages of history. *The Christian Herald* reminds us that war is the custom of life in this world, and peace the exceptional condition. "From the Christian era till the present time, as statists and historians tell us, there have been less than two hundred and forty warless years. Up to the middle of the nineteenth century it is roughly computed that nearly seven billions of men have died in battle since the beginning of recorded history, a number equal to almost five times the present estimated population of the globe." This crucifying of humanity continually is what the suffering and dying form of the Lord's Divine Humanity upon the cross meant when He cried, "Father, forgive them, for they know not what they do." No well-informed person of right feeling can blame any one man, or nation, or race, for that dreadful culmination of the Divine-Human Life with mankind. From the earthly point of view it meant sin, suffering, and death only; but from the Divine and heavenly point of view it meant love, redemption, salvation, and resurrection to eternal life, joy, and peace.

The earth is the battlefield of souls on their way to heaven, the battlefield of their deliverance from hell, and the Lord alone is the Deliverer, the Divine Redeemer and Saviour, therefore He is present in His saving power with all the battling armies, to operate spiritual victories for individuals and true human progress for nations, even though it

be through suffering, defeat, and death for some, aye, for many. The earth is the battlefield of good against evil. There is both good and evil in every nation as well as in the individuals who compose the nations. The good has been struggling against the evil, under the leading of the Lord, in all these nations of Europe through all the years of their history. He has not forsaken any of them; He is equally with what is good in all of them; He is saving them all alike. But in order to save them He must bear with their evils until in freedom and the exercise of their own rationality they coöperate with Him in fighting against them, and, with His help, in overcoming them. But this they can do only as, under the Divine Providence, their evils are shown to them. This battling with the Lord against evils is the life of religion on earth, and in a higher, victorious form it is the life of religion in heaven. The angels are always present with the Lord in these battles of good against evil in men and in nations. This struggling of good against evil with the help of the Lord and the angels makes the Church militant whose standard is the Cross of Christ. It is a mighty spiritual struggle hidden in the souls of men in all nations—or at least in all Christian nations. And Swedenborg teaches, therefore, that all wars among Christian nations are expressions on a larger scale of these spiritual wars going on in the Church, that they represent them, and are in correspondence with them, that is, in the relation of spiritual cause and natural effect (Divine Providence, n. 251).

This consideration not only helps the mind to be sincerely neutral and judicial and compassionate in its attitude toward its brother men in this great war of Europe; it also helps it to understand how rulers and nations were hurried on into bloody battles by great and hidden spiritual forces, without any personal guilt, when the time was ripe for the great spiritual battles of religion, or of the Christian Church, to be ultimated by correspondence,—to burst forth in the wars of nations. It was necessary for the salvation of humanity that a great crisis of judgment should take place in the spiritual world, and the power of ultimates could be operated

only by means of this great war in the natural world. The Lord could not prevent it, for to do so would be to sacrifice great goods in eternity to the temporal welfare of the nations of this generation, and it would be to sacrifice also the present and future real progress of these nations themselves on earth. He therefore has permitted it with all its terrible manifestations of evil, its unspeakable slaughter of one another by Christian men, its making of widows and orphans, its destruction of homes, and of treasure of every kind that goes to the making of homes and nations and civilization. It had to be, in order that the lessons of hell in the spiritual world might be so powerfully set forth on earth that a new impetus of religion should be given, a mighty reaction of good against evil which should bring new victories of the former over the latter, overturn evil institutions of the past, the fruits of a form of the Christian religion which had become perverted and is now brought to judgment, to make way for the Lord in His Second Coming to introduce new forms and make them operative in the Church, and new institutions of liberty and justice and make them operative in the State,—in order that the prophecies should be fulfilled making all things new—a New Christian Church and New Christian Nations, "a New Heaven and a New Earth."

If the Lord therefore could not prevent this great war of nations, bursting forth to represent and ultimate the spiritual war of the Church, surely King George and Sir Edward Grey could not prevent it; and the Kaiser William and the Imperial German Chancellor, engaged in earnest and sincere efforts of mediation in Austria, at the request of both England and Russia, could not prevent it; the blood kinship and warm personal friendship of King George, Kaiser William, and Czar Nicholas could not prevent it; nothing in heaven or on earth could prevent it. Surely it was of the Divine Providence, as the Emperor exclaimed when all his efforts to stop it proved futile,—the permission of the great evil before which all Europe had been trembling with dread for years inevitably came in its appointed time, and dragged

the unwilling nations into the execution of its horrors. The lessons of hell are now being learned that hell may be the more earnestly abhorred and shunned as against the will of God and the welfare of His Kingdom. It is Gethsemane and Calvary afresh, praying, "If it be possible, let this cup pass from me."

It is easier for nations, as it is for most individuals who compose them, to see the faults of others than to see their own. And their eyes are often blind to the good of others. So we may believe that the faults of Germany complained of by England really exist in some degree; but this should not make us blind to the good in Germany which is struggling against those very faults, doubtless, so far as they have been discovered. And that they may be more fully revealed to Germany herself, repented of and put away as sinful against God, they have been permitted to bring this war upon her. She does not realize yet, perhaps, that her own faults have brought this war upon her that she may be freed from them. She has been growing hard and cruel and despotic very likely in her ambition to be the leader and ruler of the nations in their achievements of modern science and their progress in civilization and culture, in industries and commerce. But sometimes it is the same evil in ourselves which clashes with the evil in another, although circumstances may so transform it as to hide it from us. So Germany sees England already seated in this position of leadership and power among the nations, and so infatuated with the pride and intoxicated with the enjoyments of it that she can brook no rival, that she can share no part of it with her sister nations. All must be kept under her sway, she must have no equals. Britannia must rule the waves and the commerce and progress of the world. Is it not that she too may be shown her faults and be saved from them that the Lord has permitted them to drag her into this war? And is it not so with all who are participants in it? Austria was greatly annoyed by the faults of her little neighbor, Servia. Doubtless it was similar faults in herself that made her so sensitive, and gave her so little patience and mercy in meeting

them. In wrath she determined that she would chastise Servia, and that most severely. Her faults hurried her into this war, and now she is learning the lesson that "they who take the sword shall perish with the sword." In the lust of punishing the faults of others she has brought the same punishment upon her own faults. The hells are governed in this way, by the punishments which evils bring upon its inhabitants in their lusts for punishing one another. And it is truer than men know who say it, that war is hell. It flows into men and into nations from hell and is in correspondence with hell. The Lord governs the hells, and He permits this infernal influx to hurry the nations into war only when their evils are ripe for the judgment which war brings, and for the repentance and salvation which will give them greater freedom from these evils than before.

This process of freeing from evils by means of the punishments which the evils bring upon themselves is not confined to the nations who are thus engaged in war. As we said at the beginning, there is a wonderful solidarity of humanity, which Swedenborg shows in the doctrine of the *maximus homo*. We who are kept neutral and spared from the immediate sufferings of the war at this time, nevertheless feel the shock of it, and behold its horrors and share its losses, although somewhat remotely. We should share nevertheless in its lessons and be led to see the same evils in ourselves, and to repent of them and seek Divine help to be delivered from them. Then we also shall get the help and receive the benefits of the spiritual forces which the war has set free. The new heavens and the new earth, new conceptions of our duty to the Lord and of our heavenly destiny under His Divine Providence will descend into our minds, blessing our resistance to evil with new victories and a deeper peace and power in the Church; and new realizations of freedom in the political, social, and industrial life of our country will be given to quicken our progress in the sciences and arts of earthly life, in the commerce and culture which will bless us in fellowship with the nations of the world. So shall we learn from the common suffering of this war,

shared in sympathy with all nations, the meaning of that peace which comes from beating swords into plowshares and spears into pruning hooks, and shall still pray for the time when men shall not learn war any more. That time, or human condition, whenever it comes, will be heaven.

H. C. H.

THE SIGNIFICANCE OF COLLECTING OPINIONS ABOUT SWEDENBORG.

Perhaps there is no more curious, no more instructive, chapter in the history of opinion than that which concerns Swedenborg. When we consider the marvelousness of his career, it is not surprising to find that the whole gamut of praise and blame, eulogy and defamation, is run in the opinions expressed about his character and work.

Although a considerable number of biographies and biographical sketches have been written, and several collections of opinions made, there exists as yet no complete collection which could serve as a basis for determining Swedenborg's historical position; and consequently the biographies and biographical sketches have been lacking in criticism and breadth. The most important, if not the only, study of Swedenborg from the historical point of view, is "Emanuel de Swedenborg, sa Vie ses Écrits, et sa Doctrine," by Jacques Matter, the distinguished French historian and philosopher. Both as an historical and as a critical study of Swedenborg's life and writings, this is a serious piece of work and one of permanent value.

The task of making a complete collection of opinions about Swedenborg involves an enormous amount of labor; and in spite of some noteworthy attempts to make collections, the results are far from satisfactory. It has been too much the habit to quote opinions without giving exact references to the original contexts from which the quotations were taken. This, of course, leaves the quotations without final authority, and renders them liable to suspicion of misuse.

Most biographies of Swedenborg have a chapter devoted to showing, by quotations of the opinions of certain well-known men about him, how he has impressed the world at large. But besides these meager collections, we have several more extensive ones, made for the special purpose of showing the drift of opinion in certain influential quarters. The work of collecting opinions about Swedenborg began with the early attempts to bring together for preservation and publication important original documents concerning his history. The first of these attempts was made by Dr. Heinrich Wilhelm Clemm of Tübingen University in 1776. After similar successful attempts in various quarters, Dr. J. F. I. Tafel, also of the University of Tübingen, in 1839-1845, collected all the documents that had been published up to that time in the Latin, French, English, and German languages, and added thereto a considerable new collection. Finally, Dr. Rudolph Leonard Tafel in his monumental work, "Documents concerning Swedenborg," made a very complete collection up to that date (1877). From this work a large body of various opinions may be culled, but as yet this has not been done. The work of collecting *documents*, therefore, has been eminently successful; but the same cannot be said of that of collecting *opinions*.

Among the attempts directed specifically to collecting opinions about Swedenborg for the purpose of testifying his greatness, Dr. Rudolph Leonard Tafel's "Emanuel Swedenborg as a Philosopher and Man of Science," published in 1867, is the most systematic and complete. In this collection, the opinions are grouped under several heads representing the aspects of Swedenborg's life and character which have been the subject of general comment. The quotations are usually, though not invariably, given with exact references. In accord with the purpose of the book, the opinions are entirely favorable, and no distinction is made between advocates and merely friendly critics.

Some years later (1891) the Rev. Benjamin F. Barrett published a collection under the title, "A Cloud of Independent Witnesses." The purpose was to show the influence of Swedenborg's doctrines, indirect as well as direct, upon the gen-

eral body of Christian thought; and with this in view, Mr. Barrett quoted largely from a few selected authors whose religious opinions either coincided with Swedenborg's or were adopted directly and avowedly from him. Mr. Barrett advocated making use of Swedenborg's doctrines without mentioning their source; and therefore he was especially interested in opinions derived from Swedenborg either *directly* without acknowledgment or *indirectly*. Accordingly, the opinions are quoted in a context of comment to emphasize and justify this view. With the same idea, one chapter of the book is made up of extracts from one hundred private letters without signatures.

More recently, under the title of "The Testimony of Genius," a small but well selected collection of opinions was published by The Nunc Licet Press. Unfortunately, it exemplifies a slovenly form of publication all too frequent in the New Church. It has neither date, nor name of the author, nor exact references to the texts from which the quotations were taken.

The American New-Church Evidence Society has for the last twenty years been collecting from all sources references to Swedenborg and the New Church; and it has a large body of material especially adapted to the purposes of a complete collection. The records of the Evidence Society cover every phase of opinion and comment as found in books, magazines and other periodicals, newspapers, and to some extent private correspondence and conversation.

With the help of the materials provided by the above mentioned agencies, a fair sample of the opinions about Swedenborg might be exhibited, and a good basis furnished for a provisional historical estimate of his character and work.

A slight acquaintance with the course of opinion about Swedenborg is sufficient to warrant the confident expectation that the judgment of history will place Swedenborg surely and firmly among the greatest of the very great men of the world. According to Dr. Rudolph Leonard Tafel, Prof. Ferdinand Christian Baur (1792-1860) of Tübingen University said to his colleague, Prof. J. F. Immanuel Tafel, also of Tübingen,

"Swedenborg was the greatest mortal that ever lived." (See "Swedenborg the Philosopher," by Rudolph Leonard Tafel, Ph.D., p. 55.) The world is not yet ready for this opinion, but the tendency towards it is distinctly observable.

It is true that there have been certain lines of fierce attack upon Swedenborg's character, and especially upon his doctrines; and some of his peculiar, not to say extraordinary, claims have met with grave doubt or with stubborn resistance; nevertheless, the consensus of opinion has been growing steadily in favor of his unimpeachable character, and of his unquestionably unique influence upon the thought of the world.

Descartes is commonly credited with being the father of modern philosophy; but more recently, we hear on all sides that modern philosophy begins with Kant. It is nearer the truth to say that Berkeley and Swedenborg were moderns, while Descartes and Kant were Aristotelian scholastics. Strictly speaking no one man was the father of modern philosophy, nor did any one man begin modern thought; but it is easy to show that many of the characteristic elements of modern thought are to be found in Swedenborg's writings. In spite of the determined efforts of Descartes and Kant, and more recently those of James and Bergson, the task of breaking away from Aristotle remains about as difficult as ever; and although Swedenborg wrote in scholastic Latin and was therefore dependent upon Aristotelian terminology, nevertheless the freedom of his thought is the best example of success in throwing off the shackles of scholastic tradition. It is therefore no idle or preposterous claim to affirm that modern philosophy and modern thought, especially modern religious thought, begin with Swedenborg.

Swedenborg's career was unique in many ways. In an age of scientific enthusiasm, and of political and religious ferment, and in a social circle of high officials and titled families, he pursued the even tenor of his way, an indefatigable student, an enormously industrious and prolific writer, a distinguished public official, and, during the latter part of his life, a marvelous seer with a gift of seership which was destined to

eclipse all other aspects of his fame. In this extraordinary set of circumstances, he was ever the quiet, simple gentleman, pursuing his chosen tasks with single-minded devotion, and at the same time fulfilling all the duties and obligations of his social and civic position. And yet within this quiet exterior and perfectly normal conduct there was going on in his interior life an order of experiences so extraordinary that the world has ever since vacillated between incredulity and amazement, or between admiration and denunciation. Such impressions and attitudes are no doubt natural and inevitable; but other circumstances have in a large measure determined some at least of the lines of comment and the expression of opinions. His astounding claims were indeed enough to provoke doubt and denial; but it was religious alarm and sectarian opposition that aroused the prejudice and antagonism so conspicuous in some of the opinions formed about him, and that obscured his real character and due fame.

One important service a collection of opinions should perform is, to reveal the sources of such antagonism, prejudice, and misconception as now in some quarters prevail. These attitudes are largely traditional, being cultivated in the first place by interested parties; but, as a review of the opinions will show, antagonism has waned, prejudice and misconception have given way, and the real man has come more and more into the light. This is due primarily to the fact that the world has advanced to many of Swedenborg's positions; and the old objections to his doctrines are seen to be based upon false ideas of Christian truth.

It is an interesting fact that the opinions group themselves about certain occasions or events which mark distinct lines and stages of progress. We have first the body of comment and opinion called forth by the publication of his scientific works; next, the interest aroused by reports of his conversations with the departed; then, comes the effort of some of the clergy of Sweden to stop the circulation of his books. These two latter occasions furnish the starting point of sectarian denunciation and popular ridicule of his supernatural pretentions. The occasion for a new line of comment, criticism, detraction, and

derision was furnished by the circulation of stories about Swedenborg's insanity. In the January number of the *Arminian Magazine* for 1781, John Wesley, nine years after Swedenborg's death, published an account furnished, as stated, by Rev. Aaron Mathesius, who claimed to have derived it from one Brockmer at whose house Swedenborg lodged in 1744. This story, so circuitously brought forward, was dressed up in a sensational style by William White in his two volume "Life of Swedenborg," and was taken from White by Dr. Henry Maudsley as the basis for a psychopathic interpretation of Swedenborg's life and work. Dr. Maudsley was followed by Dr. W. W. Ireland, Dr. Gilbert Ballet and others. From these sources and in this way an extensive propaganda has grown up among students of psychopathy; and the public has been more or less influenced by it. From the three occasions just mentioned, opinions adverse to Swedenborg have radiated in all directions, and have become as it were public property, to be used ad libitum by writers of all grades and aims for literary purposes,—by writers from the level of Lord Byron to that of the daily newspaper paragrapher.

Swedenborg published his religious works, as previously his scientific, in Latin. He distributed them widely among friends, universities, and dignitaries of the church; but naturally their publication in the language of the learned shielded them in a large measure from the knowledge of the public. This obstacle was removed when the works were translated into the languages of the people,—German, French, and especially English. The appearance of such translations furnished another occasion for comment both favorable and adverse; but it is doubtful if the criticism would have been so severe or the denunciation so fierce, if at the same time it had not been that societies began to be organized under the designation of the Church of the New Jerusalem. This movement aroused sectarian antagonism, and gave rise to a flood of denunciation. It is necessary to take these circumstances into account in weighing the opinions about Swedenborg circulated at any given time.

Besides the occasions so far enumerated, there have been

more recently several notable events which have served to bring Swedenborg to public attention in a way to make a widely favorable impression as well as to remove prejudice and misconception. The first of these events was The World's Parliament of Religions, held in conjunction with The Columbian Exposition of 1893. Here a knowledge of Swedenborg and of the Church of the New Jerusalem was brought prominently before the representatives of all the world religions. A leading member of the Church of the New Jerusalem in the city of Chicago, the Hon. Charles Carroll Bonney, to whose initiative the Parliament was due, and whose zeal and energy contributed greatly to its success, was President of the World's Congress Auxiliary. A pastor of the same church, the Rev. Lewis Pyle Mercer, was an influential member of the General Committee on Religious Congresses. The representatives of the New Church mingled socially and intellectually with the representatives of other religions; and the distinctive doctrines of the New Church were presented by chosen speakers on the common religious forum. In all these ways Swedenborg's fame and influence were made features of a world-wide occasion. The effect in modifying opinions by the increase of knowledge and interest was without doubt proportionate to the extraordinary opportunities offered.

But the event of all others which has given most publicity to Swedenborg's name was, the removal of his remains from the little Swedish church in London where he was first buried to the stately and solemn cathedral of Upsala, there to be interred with Swedish kings and national heroes as his neighbors. The event was made a state occasion in which high government officials, civil, naval, and military participated. Accounts of the ceremonies were telegraphed to the newspapers far and wide, and generous tributes to Swedenborg's greatness appeared in all quarters of the globe.

We come now to an epochal event in the history of opinion about Swedenborg, epochal because of its revolutionary effect upon hitherto impregnable circles, the professional scientific and philosophical students. The ceremonies and circumstances of the removal were spectacular, and lent themselves

to almost sensational publicity. The formalities of the disinterment, with consular attendance making it the act of the Swedish government; the naval escort to the Fylgia, the finest warship of the Swedish navy; the royal, official, civic, ecclesiastic, and academic participation in the reception and final disposition of the remains; all these things made the event one of national and international importance, and one of the most impressive instances of belated recognition on record.

But however impressive, however fitting, however well calculated to disabuse the public mind of unsound prepossessions, this occasion was comparatively external in its effects. There was a contemporaneous event of more special and perhaps more convincing significance. In nineteen hundred and two, the Royal Swedish Academy of Sciences, in response to a new awakening of interest in Swedenborg's scientific, and especially his physiological works, appointed a special committee to examine his manuscripts with a view to publishing what seemed desirable. This committee of representative scientists, —Professors Gustav Retzius and Christian Lovén, in Physiology, Professor Nathorst, in Geology and Paleontology, Professor Henschen, in Medicine and Brain Physiology, and Professor Arrhenius, in Physics,—decided after full investigation to publish the whole body of Swedenborg's writings on scientific subjects, both those in print and those in manuscript. Already three splendid volumes have appeared, and others are in preparation. Professor Retzius writes the preface to the whole series. Professor Nathorst writes the introduction to Vol. I on Swedenborg as a Geologist. Professor Arrhenius writes the introduction to Vol. II on Swedenborg as a Cosmologist. This series of publications under the auspices of the Royal Swedish Academy of Sciences, is giving Swedenborg an unquestionable position among the greatest of modern scientists, and is moulding the opinion of the world at large.

In the meantime, and in interesting relation to the preceding there took place an event of great historic importance, not only as a witness to Swedenborg's greatness, but also as evidence of his influence upon the world at the present time. In July 1910, the International Swedenborg Congress met in London.

The King of Sweden was patron of the Congress. Count Wrangel was honorary President, and addressed the Congress as a delegate from the Swedish House of Nobles. On the list of Vice-Presidents, there were many distinguished men,—government officials of high rank, members of the bench and bar, authors, university professors, and others, representing various nationalities and institutions. Especially prominent were the representatives of the University of Upsala and of the institutions of Stockholm, who made some of the most important addresses. This occasion was the best opportunity ever offered to set before the world at a great public meeting, and in accordance with a well-considered comprehensive plan the salient features of Swedenborg's character and achievements.

The events just passed in review,—the World's Parliament of Religions, the publication of Swedenborg's Scientific Works under the auspices of the Royal Swedish Academy of Sciences, the removal of his remains to Upsala and especially the ceremonies of reinterment in the Cathedral, and the International Swedenborg Congress,—had a sweeping and demonstrative effect upon public opinion, both by enlightening educated circles, and by removing long standing popular misconceptions. Among the striking evidences of this is the fact that a popular publishing house has recently brought out as a purely business enterprise large editions of three of Swedenborg's most important works, "Heaven and Hell," "Divine Love and Wisdom," and "Divine Providence." This is most significant evidence of the present public interest in Swedenborg and his doctrines.

The order of arrangement of the opinions to be presented should be determined in large measure by the stages and periods marked by the events above sketched. No attempt should be made to select opinions of any one cast or drift, but a fair sample of all shades of opinion ought to be presented, and the general course and drift thereby indicated. The result would be the following scheme:

I. Personal impressions and the opinions of acquaintances.

II. Contemporaneous opinions.

III. Opinions centering about the Gottenburg Trial.

IV. Opinions developed on the occasion of the translation of the religious works into the languages of the people, and of the earliest formation of organizations.

V. Opinions growing out of the stories of his supernatural gifts.

VI. Opinions occasioned by the Brockmer Story and the use made of it by John Wesley and others.

VII. Opinions occasioned by the formation of societies of the New Jerusalem, and the renewed activity in the translation and publication of Swedenborg's works, both scientific and religious; especially by the publishing societies in England and the United States.

VIII. Opinions grouped about Coleridge and Emerson, and influenced by them.

IX. Opinions called forth and influenced by the Parliament of Religions.

X. Opinions called forth and determined by the three great events: the publication of Swedenborg's Scientific Works by the Royal Swedish Academy of Sciences; the Removal of Swedenborg's remains to Upsala; and the International Swedenborg Congress.

L. F. H.

BIBLICAL AND DOCTRINAL STUDIES

EVENING AND MORNING.

In reading in the Story of Creation that "the evening and the morning were one day," it is natural to ask why is evening put before morning? The usual, and no doubt the correct, answer, is that with the old Hebrews, as also with the later Jews, the day began with the evening, or sunset. But to an inquiring mind, it would readily occur to press the question further, and ask, Why did the Jews begin the day with sunset rather than with sunrise? The fact is, there was no uniformity among the older nations in this matter. The Babylonians, contemporary with the Hebrews, and neighbors of the same race, began the day with morning. On the other hand, the Greeks reckoned the day from sunset to sunset, while the Romans reckoned it from midnight to midnight. Perhaps our custom, and the custom of the European nations generally, of beginning the day with midnight, comes from the Romans, without any other basis, whether in spiritual or in natural causes.

Nevertheless our accepted principle (a principle, it is true, greatly in need of interpretation and exemplification), that the spiritual world is the world of causes, and the natural world the world of effects, demands that we should go back of mere custom, and inquire whence the custom. In seeking the reason for the custom, in the light of the above principle, we at once recur to the law of correspondence, which affirms in universal terms the causal relation between the spiritual and the natural worlds. According to this law, two things which are in the relation of correspondence are also in the relation of cause and effect. To say, then, why the Hebrews began the day with evening, we must seek the correspondence of day and night, evening and morning.

It would seem vain to look into history, or into natural science, or into ordinary rational experience, for light on this subject. Day and night, so far as ordinary experience and rational knowledge indicate, are determined by the revolution of the earth on its axis, thus presenting now one part of its surface and now another to the sun. Evening and morning are simply parts of the day and night periods. How it happens that the earth does thus turn on its axis and is so situated with reference to the sun that parts of its surface are presented successively to the sun, natural science just as little as ordinary experience can tell, and has apparently not even a remote suggestion to make. Any such question goes back to the origin of things; and there a rational and spiritual philosophy would affirm without hesitation, that the order, constitution, and contents of the universe have their existence and nature in Infinite Love, Wisdom, and Power; in other words, they have a spiritual origin. But this only brings us again to the fact and the law of correspondence, which requires that the sun and the earth, as well as evening and morning, shall have their spiritual causes.

The fact of correspondence, both as an artificial and as a natural relation, is observable in very many situations, and may be exemplified at will. The law of correspondence is suggested by the universality of figurative language, and especially by the use of symbols in all the higher forms of literature. Figure and symbol are predominantly characteristic of the eastern languages, in particular the Semitic group. In view of this fact, we should look for large and constant use of figure and symbol in the Bible.

With these preliminaries, we may proceed to our special topic, the explanation of the use of evening and morning in the first chapter of Genesis, and why the Hebrews began the day with evening.

It is interesting to note that evening and morning have already a suggestion of figurative meaning in common speech, as being parts of night and day, and as associated with darkness and light. The word light is curiously ambiguous, and only the context enables us to say in a given case whether it

means physical light or (in terms of the modern theory) ether vibrations; or psychological light, the light we see with our eyes; or intellectual light; or, finally, moral or spiritual light. Much the same can be said of the word darkness. How this variety of meanings arose is for historical and scientific investigation to determine as a matter of history and science. But at least we may say that the figurative meaning of evening and morning is a part of the more general fact that darkness and light have a perfectly well-recognized and commonly current figurative meaning. Whether, in this case, the spiritual meaning or the physical meaning is the primary one, it would be difficult, perhaps impossible, to say on historical or scientific grounds; and, therefore, here again we fall back on our principle of spiritual causation as the ultimate explanation.

If we start out with the idea that the early chapters of Genesis were written in the language of "pure correspondences,"—that is, in its original intended meaning it did not apply directly to the physical world, but only to the spiritual world, of man's regenerating life,—we have on our hands the problem of how it happens to apply to the physical world at all. But, declining this problem, we still find ourselves in the position to understand Swedenborg's explanation. He says, in the text under consideration, that evening is every preceding state, because it is a state of shade, or of falsity, or of no faith; while morning is every succeeding state, because it is a state of light, or of truth, and of knowledge of faith. This relation of evening and morning is determined by the fact that the application here is to the progressive states of regeneration. Evening and morning make one day because a complete stage of progress includes a previous state of comparative darkness, and a succeeding state of light. So the whole development of the spiritual man to the sixth day is evening with respect to the celestial man as morning. All this is applied to the progressive states of regeneration. But in the decline the order is reversed. Here morning precedes evening. For example, the first state of the Church is the rising of the sun, the dawn, the morning; its last state is the setting of the sun, evening, shades of evening. These two aspects explain most

of the language used in giving the spiritual meaning of evening and morning throughout the "Arcana Cœlestia."

In the primary sense the Lord's coming is called morning. The state previous to his coming is called evening. From this point of view all states of spiritual enlightenment are called morning, while all natural states are called evening.

It seems then that the Jews began the day with evening because Jewish history, at least to the time of Solomon, represented the progress of the regenerate life. In this way the parts of the natural day were made to correspond with the parts of the spiritual day.

We may say then that any and every state, any given present state, is from one point of view morning and from another evening. In regenerative progress it is morning with reference to the previous state, and evening with reference to the succeeding; in spiritual decline it is evening with reference to the previous, and morning with reference to the succeeding. We have an illustration here of the principle of opposites, according to which every word in the Bible is used sometimes of one and sometimes of another opposite, depending on whether it is used in a good or a bad sense. For instance, the sun may mean the Lord's unselfish love, or man's selfish love. "And they had no need of the sun," that is, the sun of self-love. Whatever our present state, we may make it a state of morning, or at least we may pass to a state of morning, by looking to the Lord for light, and by coming into the sunshine of His love. In this way we pass from day unto day. It may be that our present habit of beginning the day at midnight corresponds to the fact that the Christian world has been in a state of comparative night or evening, but looking forward to the coming day. Perhaps when the New Jerusalem is perfected, the day will begin with noon; and night, evening and dawn will correspond to states of rest, recuperation, but not to positive falsity, or spiritual darkness. In that case the morning and evening will make one day, and "there shall be no night there."

L. F. H.

THE DISTINCTIVE EFFECT OF THE SACRAMENTS.*

We are taught by the doctrines of the New Church that the two sacraments, Baptism and the Holy Supper, are the holiest acts of worship; and that, when rightly received, they have an extremely beneficial effect upon those who observe them. What, then, is this effect, and especially how, if at all, does it differ from the effect of other acts of external worship? If there is a difference, is it one merely of degree, or is it a difference of kind?

The writer has not been able, in the present study, to find answers to these questions which may be given with positive assurance. The whole subject of the power and effect of representatives is treated for the most part in broad generalities; and as soon as we seek to be more definite we encounter difficulties of the most serious kind. On the other hand, there are many interesting inferences which may be drawn from the general teaching, and it is with these that the present paper must deal. Its conclusions are therefore offered as inferences, which may be modified or changed as a result of further enlightenment upon the subject.

In speaking of the effect of the sacraments, we encounter at the outset the problem of definition. What are the sacraments? That is to say, what part of the forms in which we commonly observe them is essential, and what, if any, is non-essential? For if a sacrament is based upon an outward physical form which is representative of spiritual things, there is at least a core of this form which must be observed or there will be no representative, and consequently no effect.

Now there is no direct statement in the doctrines of the New Church as to what constitutes the essential form of either sacrament, but on the basis of inference, they may perhaps be defined as follows:

Baptism consists essentially in a real or symbolic washing,

*Read at a meeting of the Committee of Ministers of the Massachusetts Association.

coupled with the pronouncing of the name or names of the Lord Jesus Christ. It is almost certainly essential that this washing should be done with water. It does not seem to be essential –though of course it is eminently proper and fitting —that the sacrament should be administered by a priest. But in an emergency it would be better that a child should be baptized by a parent or friend than that it should be unbaptized. And it is an interesting fact that this is the rule even of the Roman Catholic Church.

The Holy Supper essentially consists in the reception of food and drink from a person representing the Lord in acknowledged commemoration of His Last Supper with His disciples. It seems to be essential also that the person administering the sacrament should be an ordained priest, that the food should be unleavened bread, and that the wine should be real, that is, fermented, wine. The absence of any of these elements would seem to impair the representative quality, and consequent effect of the sacrament.

When we speak, then, of the effect of the sacraments, it is to these essential forms that we refer. Such other forms as may be introduced in their observance—as, for instance, the use of the sign of the Cross in Baptism, or the coming to the altar at the Communion—will belong rather in the category of other representative acts of worship, such as kneeling in prayer.

This brings us to the last of our original questions, the question of the basis upon which we make a distinction between the sacraments as such and other acts of worship which are intended to be representative, or, as our fathers used to call them, "correspondential." Here at least we tread upon fairly firm ground. For the doctrines of the New Church repeatedly and definitely teach that Baptism and the Holy Supper are Divinely retained survivals of the "representative worship" of the Ancient Churches, and that they are the only such survivals. The expression is that representative worship as a whole was "abolished," while these were "retained by the Lord." It can be clearly seen, therefore, that whatever is said of the ancient representative worship

may be applied, since the Incarnation, to these two sacraments, and to them only.

Of this worship—the details of which are too familiar to need enumeration here—we are taught that in its day it was the basis of the Divine Presence with mankind on the material plane. The Divine Natural, the actual sense-experience of the Lord, existed only potentially, and its place was taken for the time by a Divine Influx into men's souls when their bodies performed certain outward acts which pictured or symbolized the Divinely-Human Life which was to be lived. This influx was general, that is, into the complex of humanity, when, as with the Jews, those who practised representative worship did so without knowing or caring what it stood for. It was individual where, as in the Ancient Church, the meaning was understood and respected. It was also individual, but perverted into evil, where the meaning was understood and ignored or was utilized for selfish purposes, as in the case of the Egyptians and others. The power of this influx is indicated by the fact that through it were performed all miracles, and through its perversion all magical signs and wonders.

Can we form any idea of the psychological effect of representative worship upon those who practised it intelligently and devoutly? Here we must return to the field of inference. It is fair to assume that, if representatives had the power of performing miracles upon the material plane, they had a corresponding power on the spiritual plane. Now a physical miracle is simply a situation in which the forces of the spiritual world, which are the cause of all natural phenomena, operate directly instead of through the customary media. Thus, for instance, the descent of fire upon Elijah's altar shows the spiritual force which produces oxidation operating independently of the ordinary media of gradual heating, or acceleration of molecular movement. May we not think of a spiritual miracle as a case in which the Divine forces, which are the source of all human experience, operate directly instead of through the usual mental and spiritual media? The typical spiritual miracle would then be

the removal of some evil tendency without the ordinary mental preliminaries of a conscious resistance to it. It seems to the writer that we may well think of such an effect as this resulting for the people of the Ancient Church from the practice of their representative worship. Indeed, it seems that we may see the necessity for such an effect. For these men and women had in them to the full the tendencies to evil and selfishness which we know in human nature today, and they had not the Divine Ideal, or the help of the Lord's experience, with which to combat them. Is it not reasonable to suppose, then, that through their worship there were removed from their souls the evils which they were unable consciously to combat, leaving them to develop spiritual character through resistance to the simpler and more obvious kinds of sin?

But after the Incarnation such a form of Divine operation became largely unnecessary, not only because the revelation to the world of the Divine standard of human life made possible the intelligent and conscious resistance of more and deeper evils, but also because the Divine Natural, brought into actual existence by the Lord's sense-experience, made an infinitely more perfect medium for the Divine Presence with men. To use a natural metaphor, the forces of the Divine Love and Wisdom, in the influx into mankind, found the path of least resistance through the Divine Humanity.

Or, to look at the matter from another point of view, the power of representatives as a means of influx into individuals depends upon the absence of any obstructing evils in the interiors of the mind. Once the Christ-ideal of life was in the world, to reject it must mean such a condition of evil as would make any good effect from representatives impossible, while to adopt it would so bring men into touch with its saving power as to make them unnecessary.

This does not mean that the power of representatives ceased at the Incarnation, but only that, except for the two sacraments, they ceased to have any power for good. We may infer from several statements in the doctrines that it is always possible, by means of representatives, to come into

touch with the spiritual world, but when they are used as a substitute for an honest effort to live the Christian life, it is with evil spirits that they bring about conjunction. Thus the traditional miracles of the Roman Catholic saints are evidently regarded by Swedenborg as being in some instances genuine, but as belonging to the same category as the magical miracles of the ancients.

But if the good effect of representative worship ceased after the Incarnation, why do we make an exception in the case of the forms of Baptism and the Holy Supper? This is really the most difficult question of all, and so far as the writer can find it is not answered in the Doctrines, which confine themselves to the statement of the fact that the exception is to be made. We must again infer from general principles, and, so inferring, there are several suggestions which we may offer.

In the first place, it seems to be a reasonable inference from the doctrine of "ultimates" that at any stage of the world's progress it is always necessary that there be in the earth an ultimate of the Divine Life which is not merely of the natural degree, as is the Divine Natural, but is actually material and sensible. Owing to the changed spiritual conditions resulting from the Incarnation, it is no longer necessary or best that this ultimate should be elaborate, but rather that it should be simple and universal. Such an ultimate is provided by the sacraments, which, representing as they do repentance and regeneration, express in the simplest way the whole of the Lord's relationship with man and man's with Him. Indeed, we may go a step farther and say that the Lord's identification of the bread and wine with His body and blood implies the fact that these material elements in the sacrament actually perform a use to mankind such as was that of His own material body; so that each true celebration of the sacrament is in a sense a repetition of the Incarnation Itself.

Or we may look at the matter from the human side. No matter what enlightenment we may have, or what Divine help we may receive, there must still be evils in us all with

which we cannot consciously cope. And it would seem that it is in the removal of these that the sacraments may have for us a use analogous to the miraculous effect of the ancient representative worship. In a word, if we honestly strive with the Lord's help to overcome those evils of which we are conscious, we may hope, through the observance of the sacraments, to have removed the evils of which, because they are so deep-rooted, and so much a part of our very nature, we are not conscious.

Herein, as it seems to the writer, must lie the unique character of the sacraments as acts of outward worship. It does not seem possible to suppose, as some have suggested, that the statement that representative worship has been abolished, forbids us to make use of other forms of outward worship which embody correspondences of spiritual things. If this were the case, we should not find in the doctrines approving references to the custom of kneeling in prayer, to the use of the sign of the cross in baptism, etc., coupled with the statement of their spiritual significance. What is forbidden is our making these things acts of representative worship in the deep sense of the term, that is, looking to them for such hidden and miraculous spiritual effects as we may expect from the sacraments. From the sacraments we may look for spiritual help of which we are unconscious, and in which, in a sense, we have no part. But our other acts of formal worship are useful, because, and in the degree that, they serve as reminders of our personal duty to shun as sins the evils of which self-examination makes us aware. The latter will mean to us what, with the Lord's help, we make them mean; the former, what the Lord makes them.

E. M. Lawrence Gould.

THOMAS DIDYMUS.

Thomas today is represented by a large following, who demand a visible proof of God,—and there is a visible proof; who demand that, if there is a God, He come down and shew Himself,—and He can come down and shew Himself. The

age of miracles, however, in any general sense, is past. The scientific method of our day can analyze the affairs of nature with greater precision than by beholding some great miracle, which in itself calls for analysis. Miracles are for ages that have no power of analysis, no insight into causes; but, on the other hand, wonderful things may be seen in the external world by those who seeing within nature can discern the relation and interplay between nature and spirit.

In the particular experience of Thomas we have an incident which informs us of that peculiar need of demonstration for certain types of men. There is a mind that craves an outward demonstration of the reality of spirit, and there is a right and proper kind of such demonstration. We have, so long as we live on earth, an external proof, if we analyze correctly, of the reality of the spiritual world, for we are taught that without an external world, there would be no spiritual world. Consequently, this world is a visible and outward proof of the reality and permanence of heaven. It is really heaven terminated in a material world. Thomas desired an outward demonstration of the resurrection, and was granted it, because after all, there is an orderly outward demonstration involved in his desire. But for those who at heart deny spiritual realities there is no sign given.

We must remember that Thomas did not deny the Lord, but he doubted, and refused to believe without some sure foundation for his belief. If there was any truth in the story told by Mary and Simon and the others, he would gladly accept it when it was rationally explained. But he was not sure; he had seen his brethren mistaken before. As evidence that he would believe in the resurrection, he must see the wounds that the cross and soldiers had inflicted upon His feet, hands, and side.

Thomas therefore stands for the sensuous mind which needs an outward proof of the reality of spirit by way of the five senses. This does not mean that such a method is wrong, because the sensuous life occupies a field which is as much a part of human nature as any other. It is only the most removed from the spiritual world. And all people as long as

they are in this world are subject to this part of life; the education of the soul is by its means. But it is not the highest part of man.

Nor was Thomas very different from the other disciples in this. All of them required visible proof of the resurrection, and they obtained it. Would the resurrection ever have had any meaning, had the Lord not reappeared? How could He have taught us about the resurrection, if He had not visibly returned to His disciples? How would it have been incorporated in the Word? Would the mere statement in the Word of His still living have carried any weight then, or carry any today, if it had not been backed up by a visible resurrection from this world?

Thus the point of this narrative is not that the Lord appeared to Thomas, for he appeared to all the disciples, to Mary, to Cleopas and his companion, but it consists in the quality and function of that degree of life for which Thomas stands.

Thomas represents the sense life, which must have external proof, not merely visible external proof, for the spiritual life on all its planes possesses visibility, but external proof that appeals to the sense perception. He must feel with his own fingers the wound of the lance. He must see with his very eyes the wounds in His feet and hands. And it is not the fact of the wounds which Thomas wished to see that makes this episode remarkable, but that he wished to use his eyes and his hands; to prove by physical means what had really transcended physical life and indeed had been made Divine. But even this proof was forthcoming. "Then saith He to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side."

So to the storm-tossed mind of Thomas, the Lord comes, saying, "Reach hither thy finger," "Handle me and see." Not only Thomas stood in need of this proof. It was given to all. They were given to know that it was the same Lord, the same flesh that had been crucified, the same bones that for a Divine purpose *had not been broken.* And to those people in our own faith who still wonder about the reality of spirit,

and of the Lord's physical body, these same words are addressed. If you do not understand the Lord when He says, "Handle me and see, for a spirit hath not flesh and bones as ye see me have," then "Reach hither thy finger, and reach hither thy hand and thrust it into my side, and be no longer faithless, but believing." Then we shall know that our Lord is greater than all "spirit" because He is all, in all. No physical hand can grasp spiritual substance; yet the Lord can reach down to man, because all that is in man is in the Lord.

Now, what were the wounds which the Lord exhibited to Thomas? Appearances. But appearances of what? Of some reality, surely. All appearances are based on reality, for we do not mean by this word what some people mean, illusion, nothing that seems to be something. By appearance we mean the appearing or coming forth of a real thing. Thus in the Lord appeared wounds, because all things that are done in this world can be reproduced to the life in the other. But this does not mean that the wounds are forever to be seen on the Lord's body. They were temporary reproducings to satisfy the occasion. In the Lord the past is in the present, and any and all acts can be re-enacted with perfect fidelity.

We are not told however that Thomas put forth his hand and thrust it into the Lord's side, because had he disbelieved his eyes, touch would not have been any more confirmatory than sight. Besides the Lord said to Mary, "Touch me not, for I am not yet ascended to my Father"; and perhaps it was not fitting for Thomas to do so. For the Lord's body was not like Thomas's now, which was finite only, but Divine, and the physical cannot take hold of the Divine, although the Divine can take hold of the finite. The physical demonstration has its limitations, even though the Divine down-reaching be infinite in scope.

Thus there is a physical and sensuous proof. So we learn that the Lord sometimes appears to the angels, like one of them, but surrounded with light. The life and belief of the angels is not due to their seeing Him in that way, but they see Him because they believe in Him. And all the heavens see Him in accordance with their belief in Him. So Thomas

saw, according to his light, the person of the Lord whom he loved just as much as before. The New-Churchman also must not forget that he, too, worships a visible God who reigns in a Divine-Human life that is visible before human minds (Invitation, n. 54).

If one needs it the Lord will say, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing"; or He will say to those whose internal life is more highly developed, "Blessed are they that have not seen, and yet have believed."

L. Eric Wethey.

CURRENT LITERATURE

"THE FIVE SENSES." *

In the translator's preface we are told that this translation of Swedenborg's posthumous work, now for the first time appearing in book form in the English language, first appeared in installments in the pages of *The New Philosophy*. It is a translation of a Latin edition prepared from Swedenborg's manuscript by Dr. Jo. Fr. Im. Tafel, and published in Tübingen and London in 1848.

The original manuscript was a first draft of a contemplated work, and not a finished treatise. As such, it was completed by its author in 1744. The portions on Taste and Touch were elaborated and published in 1745 as Vol. III of "The Animal Kingdom." After a short Prologue, in which the author indicates chiefly his earnest desire to get at the first and essential cause of things, there follow chapters on The Common Trunks of the Carotids, on Sense in General, on Smell, and Hearing, and Sight; then the Epilogue concerning Sensation in General; and the work concludes with chapters on the Sense of Taste and the Sense of Touch. The order in which these subjects are treated is immaterial, although it is evident in the first portion of the chapter on Sense in General that Swedenborg appreciated the value of the ladder of the senses by means of which one proceeds from the lowest to the highest; or, to quote, from "the crudest sense" that of *touch*,

* *The Five Senses;* being the first draft of a treatise intended as part of the Animal Kingdom series, and parts of which were elaborated by the author and published as the "Animal Kingdom," Part III. By Emanuel Swedenborg. Translated from the Latin by Enoch S. Price, A.M. Philadelphia: Swedenborg Scientific Association. 1914. 338 pp., 8vo. Paper, $2.00.

by means of which vibrations in solid matter are perceived, by the way of *taste*, which is the appreciation of vibrations occurring in solutions or fluid media, to the sense of *smell*, which is the perception of the peculiar vibrations occurring in the minute intangible substances in suspension in the aerial atmosphere, to the "superior sense" of *hearing*, by means of which special undulations of the aerial atmosphere are recognized, and so to the highest sense, that of *sight*, which essentially is the appreciation of special waves of the ethereal atmosphere, or the ether.

There are three things to be borne in mind in attempting critically to weigh the value of the work before us in any modern balance:—

I. It consists mainly, as the translator so definitely states, of hurriedly and imperfectly made notes, evidently intended for elaboration;
II. Its completion, as such, was in 1744; and
III. Its anatomical descriptions, correct in the main, and excellent as far as they go, are not all Swedenborg's, but are drawn from Winslow, Leeuwenhock, Vieussens, Boerhaave, Fallopius, Eustachius, Casaubon and others.

Our author's search is for the "purer things," the "supreme things," which are above and within the material, for these are the truly essential things, and these are the things he is seeking to unravel and demonstrate. His object is not merely to study the architecture and functions of the sense organs, but to use these matters as a ladder to reach to inmost and higher things—even to "a knowledge of the soul." Modern science has concerned itself, naturally perhaps, too much with structure, with results; and it has not penetrated far enough into the active causes of things. Thus investigations with the most approved methods and the latest appliances have revealed microscopical structures quite unknown to Swedenborg and the authors to whom he refers; but knowledge of the essential nature and operation of the senses is just where our author left it. With all the recently acquired knowledge of

structure, it is recognized that the eye, the ear, etc., are simply instruments, beautifully and wonderfully constructed, marvellously adapted to their uses, but still simply instruments to be utilized by forces, forms of energy, and in themselves incapable of explaining these forces or forms of energy. Swedenborg says,

> . . . The organs themselves, namely, the external sensory organs, sensate nothing from themselves, but are only fashioned for the quality of the objects in order that they may receive and carry away [sensations]; they are instrumental causes; the cerebrum is what sensates. (§63.)

The chapter on the circulation of blood through the carotid arteries may be passed with reference to only two points: one, the novel conception of the "invitation" extended by organs, tissues and their capillaries, to the blood stream, thereby influencing the quantity sent to them and minimizing the work done by the heart as a pump; and the other, the idea that the branches of the carotids, by way of secretory and excretory activities, carry off undesirable material, and so allow only the purest blood to go to the eye, the brain, etc. These ideas, the first an exceedingly attractive and reasonable one, might be called assumptions by some; but one can go no farther in criticism than to say that physiology and chemistry have not yet confirmed them.

The chapter on the sense of Smell is the least satisfying in the book. It contains inaccuracies, as for instance, in claiming that the "mucous membrane . . . is spread over the palate, the œsophagus, the trachea and *the brain*" (our italics), which error may be due to an imperfect quotation or transcription from Vieussens. In this chapter, olfaction and respiration are not differentiated as they should be, and confusion results; and the claims (nn. 95 and 96) that "The sense of smell also purifies the eye of pituitae" and "The sense of smell also purges the ear," show that the functions of the naso-pharynx, the nasal cavities, and the sense of smell, have not been differentiated. True, the conjunctival sac is drained through the nasal cavity; the middle ear is drained ("purged") by way of the Eustachian tube into the naso-pharynx; but the sense of smell is localized in the highly-specialized Schneiderian mem-

brane in the upper third, more or less, of the nasal cavity under the cribriform plate, to which Swedenborg frequently refers and through which, as he says, the olfactory nerve fibres enter the cranial cavity.

The chapter on The Ear and the Sense of Hearing is exceedingly lucid, interesting and convincing. It covers only about 50 pages, but in these pages the subject is covered with a thoroughness not met with in ordinary text-books. In the first paragraph of the chapter one reads: "7. Therefore for rightly knowing one thing, all things are required; the whole must be known in order to know a part of the whole: for in every part lies hidden an idea of the whole." Therefore, Swedenborg begins his discussion of the sense of hearing with a study of the atmosphere, its particles, properties, modifications, motions and the production of sound-waves; tones as to quality, pitch, harmonies, discords, are considered from the standpoint of physics; the anatomy of the ear in its entirety—external, middle and internal portions—is given with all the accuracy of his day; the functions of these various parts are painstakingly set forth, and it is shown that hearing essentially consists of the collection and transmission of vibrations of the aerial atmosphere by and through the external auditory meatus, the membrana tympani, the chain of ossicles by the way of the fenestra ovalis through the vestibule to the cochlea, whence nerve fibres convey these vibrations, modified in form, to the cortical centres of the cerebrum,—and all this before the histology (microscopic anatomy) of the membrana tympani and the organ of Corti was revealed, and long years before the nerve paths leading to the cortical centres were localized.

Doubtless, the curvatures, tortuosities, and obliquities of the external auditory apparatus, so well-known, yet so little understood by the modern medical student, mean something; for as we read in n. 42: "Nor does Nature proceed a hair-breadth without the consideration of use." Explanations are offered by Swedenborg, and with appealing force, which were new to the present writer. He claims, for instance, that the peculiarities of architecture referred to are intended to destroy

the sound-waves as such and to convert them into tremulations, which are conveyed by cuticle, membranes, cartilages and bones to the periphery of the membrana tympani, thence to its centre, and *via* the handle of the malleus, etc., to the internal ear. Swedenborg refutes the claim of Casaubon that air is to be found in the labyrinth, asserting instead that the cavity is full of ether. It is now known that the labyrinth contains fluids and membranous structures, etc., the ether being present simply as it is everywhere present.

Erroneous statements are numerous, but they are negligible, being insignificant as far as the main thesis is concerned; which is, that the cochlea is the centre towards which all the tremulations converge, and through which they reach the conducting fibres of the acoustic nerve. It is most interesting to note the following opinions:—

> Every single sound or tone therein invites fibres or little branches of its own composition, and excites them into sensible tremiscence, and thus one sound is distinguished from another, not otherwise than when a motion is set up in one string another of the same tone is vibrated in another instrument. (n. 225.)
>
> For this reason the sonorous tremor is borne into all the nerves, however numerous they are, and into the trunks of the nerves, but therein it continues its own tremor according to the corresponding degree of composition, nor is it changed into another. 1. So that, if there be a tremor which requires the composition of five fibres, that tremor in every branch and trunk runs distinctly through five fibres at once, and implicates them in its waves. (n. 226.)
>
> Thus, there cannot be a general tremiscence which shall not somewhere in this lamina find its own correspondent. (n. 242.)

Why discover the exquisite histology of the organ of Corti, except to confirm these statements and explanations of Swedenborg? The discovery came more than a century too late.

And so on one might go through the other chapters. Enough to say that Swedenborg did not know anything about the wonderfully constructed tactile corpuscles forming the peripheral terminations of the nerves of touch in the papillary layer of the skin and elsewhere; he did not know the delicate ciliated terminations of the olfactory nerve in the Schneiderian mucuous membrane; he did not know the organ of Corti in

the cochlea, nor the exquisitely beautiful structure of the retina. What of it? He did know the essentials; and in this work he has intelligibly presented them. He knew (n. 322 in the chapter on Sight) that "*The fibre itself being touched trembles from the beginning of the touch towards the other extremity: there are thin and very swift waves which creep through the fibres, which continue the motion begun.*" He repeatedly insists that it is not the ear, nor the eye, that sensates; since these organs are simply transmitting agencies; "but the brain does so, where lies the soul in its own organism of sensation."

The work is not likely to be popular as a text-book with medical students, or over-worked practitioners. It was not written as such, or for such; and yet the medical student would do well to familiarize himself with its contents, for the most important part of the work—the Epilogue of something over one hundred pages on "Sensation in General"—takes the reader into the realms of psychology, and to a consideration of the highest and most important things connected with sensation. The relation of sensation to our affections, to our loves, to the evolution of ideas, to thought, to the acquisition of knowledge, to the formation of judgment, to intelligence, and to wisdom, and the many lessons to be drawn from these relations, give the book its really distinguishing features, and take it out of the realm of the ordinary scientific text-book. The authorship of the book is not to be questioned by anyone familiar with the author's purposes and methods.

JOHN P. SUTHERLAND, M.D.

"THE CORRESPONDENCES OF EGYPT."*

A FASCINATING field for research by New-Church students is opened in Mr. Odhner's "Correspondences of Egypt." It is well known in the New Church, from numerous statements in the doctrines, that the religious hieroglyphics and pictures of

* *The Correspondences of Egypt:* a Study in the Theology of the Ancient Church. By C. TH. ODHNER. Bryn Athyn, Pa.: The Academy Book Room. 1914. 136 pp., 8 vo. Paper, 50 cents.

Ancient Egypt, preserved on the walls of tombs and temples and in ancient papyri, are wholly correspondential and preserve to us something of the wisdom of the Ancient Church. In that church the science of correspondences was the science of sciences, and was the chief of their wisdom. In the writings of that church Divine and spiritual truth were expressed in symbols derived from the kingdoms of nature. The knowledge of correspondences was cultivated especially in Egypt; and true to its function as the storehouse of the world, Egypt has preserved the symbols of the Ancient Church in greater abundance and perfection than any other land. The hieroglyphics and pictures of Egypt have been in all historic time the wonder of travellers and the puzzle of students. And how can they be anything but a puzzle so long as they are approached from the materialist's point of view, with no higher thought of their meaning than that they symbolize the forces of nature? Some among Egyptologists recognize that the ancient hieroglyphics and pictures do have a higher origin and meaning; but still the impossibility of reaching a definite and systematic interpretation of the symbols without a knowledge of correspondences is as true today as when Swedenborg wrote (in a paper addressed but perhaps never sent to the Royal Swedish Academy of Sciences), "If it should be so desired, I am willing to explain the Egyptian Hieroglyphics, which are nothing else than Correspondences, and to publish the explanation; nor can this be done by any one else." (Tafel's Documents, Vol. II. pp. 753-755.)

If the hieroglyphics and pictures of Ancient Egypt are ever to be successfully interpreted, it must be by the use of the science of correspondences as the key, and with some knowledge of the principles of a Divine and spiritual philosophy which were the delight of the wise men of the Ancient Church, and underlay all their religious thought and worship. For the Ancient Writings do not tell of the natural world, any more than do those early chapters of Genesis which are from the Ancient Word, but of the Divine nature and man's nature and their relation to each other; they tell of regeneration, even as Genesis does in the story of the serpent and the flood; and

they contain prophecies of the coming and saving work of the Lord, even as Genesis itself preserves the earliest of all prophecies of redemption in the promise that the seed of the woman should bruise the serpent's head. In other words, a knowledge of correspondences and true doctrine, as well as a childlike heart, are requisite for a successful reading of the hieroglyphics, just as they are for a true understanding of our Scriptures.

The brief study of the Correspondences of Egypt before us is undertaken with a recognition of these principles which all New-Churchmen will recognize as the only right and possible principles of interpretation of the ancient pictures. The task is a great and bewildering one; but the author has done well in selecting for first study a few of the emblems most familiar in the hands or on the heads of men and gods, and then the animals which figure so largely alone or combined with human forms. Finally, the effort is made to trace in outline the profound truths relating to God, Creation, the Word, and Redemption, as understood by the wise ancients, and expressed in their picture language. The book is illustrated by numerous outline copies of Egyptian drawings, which make clear the subjects of study.

The reviewer is not competent to judge of the correctness of Mr. Odhner's work in detail. Some of the interpretations of the book seem evident and beautiful; some awaken question and invite further study. This is doubtless as the author would wish, for he regards his work as tentative and as a mere beginning of exploration of a vast field.

Here for example is a drawing of a human figure seated in a boat with Ibis head and crown of moon and sun. It is the figure of Thoth, the equivalent of the Word, the Logos of John's Gospel. And before this deity is a grotesque little figure of a dog-headed ape in attitude of supplication, with an eye before its face and another beneath its feet, representing a human intelligence earnest but natural in degree. The whole picture is interpreted as equivalent to our Scripture text, "The opening of thy words giveth light; it giveth understanding to the simple." Again we are given broader views,

and are shown, for example, in the pictures and stories of Osiris, much prophetic wisdom in relation to the coming of the Lord and His redeeming work. The book is deserving of a careful reading. It will at least help the reader to realize that to the men who carved and painted the figures on the walls of Ancient Egypt, they had definite spiritual and religious meaning in general and in every detail, quite as much so as the Gospel pictures which adorn the windows of Christian cathedrals; and moreover, the truths which they express are essentially the same. In this connection the following statements by Swedenborg are of interest:

> The externals of the Ancient Church were all representative of the Lord, and of the celestial and spiritual things of His kingdom—that is, of love and charity and faith thence—and consequently of such things as are of the Christian Church. Thus when the externals of the Ancient, and also of the Jewish Church are unfolded, and as it were unwrapped, the Christian Church is disclosed. (Arcana Cœlestia, n. 4772.)

WILLIAM L. WORCESTER.

SKIRMISHES IN THE ETHER.

I. *Continuity.* By SIR OLIVER LODGE. (President's Address before the British Association for the Advancement of Science, 1913.)

II. *The Philosophy of Swedenborg in the Light of Modern Science.* By PROFESSOR SIR WILLIAM F. BARRETT, F.R.S. (Address before the Swedenborg Society of London, March 26, 1912; subsequently published with the title, "Swedenborg: the Savant and the Seer.")

III. *Swedenborg's Philosophy of the Origin of Life.* By PROFESSOR WILLIAM B. BOTTOMLEY, PH.D., of King's College, London. (Address before the Swedenborg Society of London, Nov. 19, 1913.)

IV. *Matter and Some of Its Dimensions.* By WILLIAM KEARNEY CARR. New York: Harper and Brothers, 1913.

THE above addresses and treatises are of interest to the New Church as they all indicate, with a multitude of others in the same line of research that are constantly appearing, how the scientific mind of today is becoming restive and dissatisfied within the bounds of physical limitations to knowl-

edge, and is knocking impatiently at the door of the supernatural and spiritual. While unwilling to admit in any outright form the existence of a separate spiritual world with its own sun and atmospheres to which ours is a correspondent reflex in a material plane, and so failing to grasp the great and clarifying doctrine of Swedenborg regarding the "discrete degree" between matter and spirit, yet these enlightened scientists also are bent on an honest search for the truth at the bottom of things, and unquestionably are finding themselves in a strange and very real yet indefinable realm of experience and of speculation, somewhere outside of "matter" and yet not belonging to the "ideal" or "spiritual" which they have conceived of as being quite unsubstantial and as having no real scientific value. They find this outside or border realm to be too spiritual to be material, and yet too substantial to be spiritual. In vain can they deal with it satisfactorily in terms of matter, although by the infinite extension of numbers they seem to be calculating in something real; and still, unwilling to adopt the pure idea or the emotion of spirit as substance, they seem by some happy consensus to have struck upon a kind of compromise substance and name,—the ether. The ether is getting to be a kind of border substance into which is migrating and drifting every kind of notion that finds itself banished from the realm of ponderable, tangible matter, and yet is unwilling to land in a spiritual world outright. Here the two forces—matter and spirit—meet today as on a kind of skirmishing ground, not knowing who will own it in the end, and feeling that it is not in itself as yet an assured resting-place.

The solution is easily reached in Swedenborg's doctrine of the two worlds, one material and phenomenal, or that of time and space, the other spiritual and substantial, or that of state, related to each other precisely as the soul is related to the body in every one of us. But this solution will not be reached so long as spirit is regarded in any sense as subject to time and space dimensions; and the ether is not without these dimensions. To find a kind of dimension that is not of time and space is therefore one of the great quests of this

research. Swedenborg frankly and boldly calls it the dimension of "state," meaning the mind and its attitude as to feeling and thought. According to this doctrine two persons may be near in this dimension, who in the time and space dimension are far apart.

It seems to us unfortunate that the name "Fourth Dimension" should have been attached to this idea of a world, a realm beyond that of time and space; for the serial term "fourth" leads one to think of this new world as only another one of the same kind, or what Swedenborg would call a "continuous degree," whereas the real new dimension is that of a world separate from all matter and all its dimensions by a "discrete degree"; and this is a world of emotions, of thoughts and their expressions,—these being its substantial entities.

Mr. William Kearney Carr, in the last of the treatises named above, has in a most satisfactory manner cut loose from the old "fourth dimension" concept and line of thought, and has declared boldly for the recognition of the world of mental or spiritual "state" as being the real world and really the goal to which all these ethereal researches are ultimately tending. His treatise, in a small volume of 120 pages, contains many bewildering calculations of the velocity and energy belonging to the ultimate forms of the electrons and the ether, tracing the ratio of their increase in tremendous power and substantiality as they recede from all the dimensions of matter. He reaches naturally the conception of spirit such as is provided by the Gospel record of our Lord's risen body as being independent of the confines of matter. Reluctant to give up the convenient name of ether for this sublimest substance, yet he cannot satisfactorily assign it to either the realm of matter or that of spirit. He calls it in one place (p. 47) "an infinite reach of successive tenuities of substance." He admits that here is the point in investigation "at which some will turn back in despair," the point "where we must know some kind of bridge over the yawning chasm that separates the physical from the super-physical."

The material for discussing such a problem must be in

postulates that the majority of minds regard as self-evident truths. The writer assumes that

> Such a truth is embodied in the proposition that behind the forces of the physical world there exists an absolute Will governed by an intelligence compassing all that is and will be. Granted the postulate of an Intelligent Motive Power behind the movements in physical nature, we know that somewhere must be a locus in which that power is applied.

The proximity of this discussion to Swedenborg's theory of the Infinite and the "first finite" is manifest; and the author's appreciation of Swedenborg (of whom he has been a student), while not acknowledged in name, is manifest to the student of the "Principia." We would not take away from the incentive to read Mr. Carr's interesting little volume by imperfectly outlining its argument beforehand. We will content ourselves with only a few extracts. He says:

> Matter is a manifestation of force. Try to divorce "force" from its physical significance. You cannot do it; for men have always realized that force connotes a Conscious Will.
>
> Matter, then, is a projection from a spiritual plane . . . . [a view of matter] that will give new life and hope to those who cling to the old-time view of the existence of a loving Father who holds all things in the hollow of His hand.

It is in the concluding chapter of the little book that the author, having discussed the nature of "time and space," deals directly with the subject of the "fourth dimension."

> This is simply the dimension or the objective environment of the soul in a world which is essentially without time and space.

He cites beautiful illustrations of his theme from Dante and from the modern poets; thus from Thoreau:

> I hear beyond the range of sound,
> I see beyond the range of sight
> New earths and skies and seas around,
> And in my day the Sun doth pale his light.

He quotes from Balzac "of the link which connects the visible to the superior world; he acts, he sees, he feels through his inner body,"—the "fourth dimensional intelligence."

Humanity moves hither and thither in the natural world, the three dimensional plane, which is fixed neither in its essence nor in its properties: the spiritual world is fixed in its essence.

This is a remarkable concession of the higher substantiality and permanence of the spiritual as compared with the material world.

These "dimensions" of matter after all seem to be Mr. Carr's way of putting the doctrine of discrete degrees; and in his conclusion he seems to see the infinite reach of these series of degrees within and beyond,—degrees in the midst of which our individual self stands in a world of sense.

Why limit the dimensions of matter—if four, why not five: if five, why not infinite? and if infinite, then we have not begun to dream of the potentiality of that little differentiated portion of energy which we call the "Ego."

The works of Lodge, Barrett and Bottomley mentioned above, all exhibit this same search for the reality of spirit in some kind of border land; but as their addresses have been extensively noticed in the REVIEW or other New-Church journals, it is not necessary to describe them here.

Professor Bottomley's address before the Swedenborg Society of London emphasized the points of agreement between Swedenborg's teachings and the conclusions of modern science. As quoted in *Morning Light* (Nov. 22, 1913), he said:

Swedenborg's *materia prima* [first finite?] is in many respects the equivalent of the ether; his aggregation of this to form a second finite represents the electron; and his first elementary particle is the atom. Modern science says motion in the ether forms electrons, movements of the electrons give rise to the atom, and the atom fashions the various substances of the universe. The conception that motion is the basis of phenomena was enunciated by Swedenborg nearly two hundred years ago.

He also says:

To the scientific mind trained in the atmosphere of evolution, Swedenborg's doctrine of influx and degrees suggests an underlying principle which may be applied to an interpretation of the results of modern science in the light of evolution.

Mr. Carr's book is surely an interesting example of this process of comparison and assimilation.

Finally we will only mention the latest reference to this discussion of the relation of life to ether, etc.,—that which we find in the very interesting review of Maeterlinck's "Our Eternity," by the venerable editor of *Harper's Magazine*, Henry Mills Alden, which appeared in the Book-Review Section of the *New York Times* of November 30th last. Referring to the attempts to describe what the life after death is, he says of Sir Oliver Lodge: "He has come the nearest to making the survival of human personality seem scientifically plausible." But he, Alden, sets a doubtful value on these results of psychical research. He says that "they have never brought us a single revelation of the new estate into which they have passed." He quotes Maeterlinck, that "explanations should be superior to the silences which they break"; and many will agree in feeling that the "psychic-research" revelations afford anything but an attractive or even interesting picture of the actual life after death. Silence would be better. Here again it is Swedenborg who comes with the satisfactory solution, the answer that he foresaw,—when he began his "Heaven and Hell,"—that it would be his appointed mission to give to the world. (See "Heaven and Hell," no. 1, at close.) FRANK SEWALL.

TEACHING SEX HYGIENE IN THE PUBLIC SCHOOLS.*

DR. LOWRY has added this volume to the valuable series of little handbooks on sex hygiene described in the January number of the REVIEW. In it she discusses the problem of when, where, and how the child and youth should be taught of these matters so sacred, and so important in the formation of character. She calls attention to the fact that no subject is now receiving greater attention in educational circles and

**Teaching Sex Hygiene in the Public Schools.* By E. B. LOWRY, M.D. Chicago: Forbes and Company, 1914. 94 pp., 16 mo. Cloth, 50 cents net; by mail, 55 cents.

teachers' conventions, and in town and city school boards. Her purpose is to explain the present status of the question to those who have not had opportunity to hear it discussed, or to read official reports.

At the outset she relieves the minds of the apprehensive by the following, in which there is no difference of opinion among the leaders of the movement:

> The teaching of sex hygiene in the public schools as a separate subject ever will be a mistake! To introduce it correlated with other subjects but without proper introductory work or without adequate preparation of the teachers would be one of the gravest mistakes of the age. Instruction lightly given or unaccompanied with the deeper reverence for motherhood and fatherhood, or love of home and children, is worse than useless. It only would call forth vulgar discussions by the depraved. This subject is like nitroglycerine in that it must be handled with extreme caution or there will be an explosion which will wreck all the good intentions of the most progressive. No educational reform can succeed unless it has the approval of the majority of the masses. The first step is to educate the parents to the necessity of the proposed instruction while at the same time the teachers are being prepared. (p. 26.)
>
> In no other place is there the opportunity to reach the masses that there is in the schools. The plan of making the schoolhouses social centers for the neighborhood has opened a new democracy which promises to bring a more speedy solution to many insistent civic questions than any other method that has been attempted. (p. 27.)

Here, in the schoolhouses as social centers, the fathers and mothers in separate companies, or individually as far as practicable, are to be taught the need of educating their children carefully and discretely in sex matters. The father and mother are the fitting teachers for their boys and girls; and all that the public schools should attempt to do is to cooperate with the home in the manner indicated above, if the home can be led to take it up properly; to supplement the instruction of the home, and protect the children from evil influences while at school; and to do the work in such ways as may be practicable and wise when the home fails.

In supplementing the work of the home there is opportunity for sympathetic teachers to gain the confidences of the children individually, and seize such occasions as may arise for good, wholesome talks just adapted to their ages and

needs. In this Dr. Lowry speaks of teachers as "universal fathers and mothers." And she includes in this designation pastors and Sunday-school teachers who come into this helpful relation to the young. And she points out the opportunity for all wise adults who have companionable ways with the young to enter into this helpful work by becoming a "big brother" or "big sister" to some boy or girl who needs just such a grown-up friend. For this, however, both training and character are needed if it is to be done wisely and well. For Dr. Lowry never separates sex hygiene and morality in her discussions. And of the two she makes the moral influence of noble characters of first importance. Therefore she advocates the public-school training of parents and teachers, and all interested in children and youth; and holds that those especially qualified by character and gifts should be entrusted with the work. And she sees the best opportunity of all in associating this influence and instruction in quiet ways with the department of physical training. Hence those in charge of such departments of education should be selected first of all for this moral influence. We read:

> The majority of teachers in public schools are immature girls who cannot realize the needs, desires, and temptations of an adolescent boy. At this age the boy needs association with men. No community is giving its boys full value unless it provides on the school faculty some well-poised man who understands boys and who can and does direct their physical lives so as to develop strong moral characters capable of becoming useful citizens. (p. 77.)

H. C. H.

"THE BEACON LIGHTS OF PROPHECY."*

In little space, Dr. Knudson discusses first the history and nature of Hebrew prophecy, letting it stand out as a living movement in steady relation to Israel's career; and then delineates, under six expressive heads, and with detailed reference of each message to its times, the personalities and

* *The Beacon Lights of Prophecy.* By Albert C. Knudson, Professor of Hebrew and Old Testament Exegesis, Boston University School of Theology. New York: The Methodist Book Concern. 1914. Pages xii + 282, 12 mo. $1.25 net.

messages of "Amos the Prophet of Moral Law," "Hosea the Prophet of Love," "Isaiah the Prophet of Faith," "Jeremiah the Prophet of Personal Piety," "Ezekiel the Prophet of Individualism," and "Deutero-Isaiah the Prophet of Universalism"; captions that enable the reader to carry away in concise form the gist of each of these chapters.

Discussing the nature of prophecy, Dr. Knudson says, "Exactly what the psychological state (of the prophets) was when Jehovah, as they said, spake to them, we do not know." He does describe it as nearly as the Scriptures themselves declare it, however, remarking that "audition, rightly understood, seems to be involved in the very idea of prophecy," and that the prophets "had a gift akin to that of clairvoyance" (p. 36); and holding that "'Thus saith the Lord,' and other expressions that imply direct communication from the Deity, can hardly be regarded as purely figurative." Fuller knowledge of how their message was imparted to them, of how they saw their visions, and of the psychological experience which they described when they said that the hand of Jehovah was upon them, is possible, certainly, only with a disclosure of the other world, by which the message came (see Heaven and Hell, n. 254). Yet Dr. Knudson, though recognizing to the full, too, the resemblances between Hebrew prophecy and other prophecy and divination, makes plain the absolute difference of the two in the possession by the former of a content not in the latter, and a content which had its origin in the Divine.

In his excellent delineations of the prophets and their teaching, the author holds, of course, to historical and literary exegesis. The possession of a knowledge of the spiritual sense of these books would have shed additional light on this exegesis. But without the benefit of this reflex light, and without relating the lower exegesis to the higher, the book gives any interpreter of the Word's spiritual sense that command of the historical situation and liberal teaching which is necessary to a concrete, living and powerful exposition of the inner, spiritual meaning of these prophecies. To any reader it furnishes pointed summaries, well done and resting on careful scholarship, of the messages of the prophets.

WM. F. WUNSCH.